THE CHILD IN ANCIENT INDIA



Kamalabai Deshpande,
G. A., Ph. D.

1936



Price : Rs. Two

Printed by Lakshman Narayan Chapekar at the Āryasaṃskṛti Press, 198 (17), Sadashiv Peth, Poona 2; and published by Dr. Kamalabai Deshpande, Ph. D. at the S. N. D. T. Women's College, Yerandavana, Poona 4.

Sole Agents
Stores
POONA 4.

Der philosophischen Fakultät der Deutschen Universität in Prag

in tiefer Dankbarkeit für die ihr gewährte Förderung ihrer wissenschaftlichen Arbeit gewidmet

Von der Verfasserin

PREFACE

The present work was completed and presented by me as a thesis to the German University in Prague in the year 1931. And after a comparatively long time of five years, it is being printed and offered to the public. Resources of research in the subject of the thesis grow every year, and the delay would have been well utilised had I been able to add some more " Saṃskāras " to those with which I have dealt in this essay. But I could not do much in that way owing to my other more pressing preoccupations. And I, therefore, have to publish it exactly as it was presented to the University Examiners. There is however never such a thing as the last word in the province of research, and I shall not hesitate to modify what I have written if ever I can find that my theories and propositions can be improved upon. Personally I look to the work mainly as a cherished memory of the two years of my student-life which I spent at Prague in an atmosphere of oriental learning.

I must mention with gratitude the generous attitude and the wide outlook which this foreign University showed in allowing me, a graduate of an infant University like the S. N. D. T. I. W. U., to join their faculty of Philcsophy and then sympathetically to

show as much consideration to a foreigner's difficulties as they reasonably could.

I had originally chosen this theme for my thesis for the P. A. Degree of my own Indian University and had just commenced to read for it under the able guidance of my Professor and friend, Dr. H. R. Divekar, M. A. But in the meanwhile I got an opportunity to go to Europe and I readily availed of it to continue my studies there, under better conditions of research. I did not know much of European Universities and scholars before. And when I consulted Prof. Dr. Divekar about it, he introduced me to Dr. Winternitz as one of the authorities in the field of Indology. And it is due to Dr. Winternitz's efforts that I got admission to the Prague University, and it was really a pleasure and privilege to be his pupil all along.

My special thanks are due to Dr. Winternitz for the kind courtesy he has shown in writing a foreword for my present essay. My thanks are due also to Prof. Stein who helped not only in my work but also in making my stay in Prague as comfortable as possible. Whenever a difficulty presented itself, I approached him with confidence and found him ever ready with his "practical point of view" solution.

My acknowledgments will not be complete without the mention of my father Mr. N. C. Kelkar, but for whose timely and spontaneous help my dream of a Doctorate of a European University would never have been realised.

Also I must thank Dr. V. G. Paranjpe for sparing some of his valuable time for reading proof-sheets, in which work I am quite a novice.

I now only wish that my essay will be sympathetically read by scholars, but also frankly criticised for such short-comings as it may possess; for it is only by such criticism that I shall be better prepared for further studies in the same line.

FOREWORD

It is with great pleasure indeed that I introduce the thesis of *Mrs. Kamalabai Deshpande* on "The Child in Ancient India" to the learned public.

Mrs. Kamalabai Deshpande came to Prague in the second term of the year 1929, with a view to continue here her Sanskrit studies, which she had successfully begun at the Shreemati Nathibai Damodher Thackersey Indian Women's University, Poona, at the German University of Prague. She attended my lectures and seminaries with the greatest zeal and diligence, and within the short space of two years she managed, by earneat study and constant effort, not only to accomplish her knowledge of Sanskrit, but also to acquire a mastery of Western methods of research, which she ably applied to the work presented to our faculty as a thesis for the philosophical doctorate. The degree of Ph.D. was conferred upon her in April 1931, after a successful vivâ voce examination in Indology, pedagogics, and philosophy. The thesis, which now happily lies before us in print, is a valuable contribution to the history of Indian religion and social life.

It is well-known that religion accompanies the Brahmanical Hindu from the moment of his conception until after his death, when he still requires the S'rāddha offering. These religious needs find their expressson

in the so-called *Saṁskāras*, a number of rites and ceremonies to be performed on all important occasions in the life of the individual, such as conception, birth, marriage, etc. Mrs. Deshpande has treated in her thesis the nine Saṃskāras referring to the child. The work is based, in the first place, on a careful investigation of all the fourteen printed *Gṛhyasūtras* in which these rites are described. But the Dharms'āstras, and the ancient Vedic texts, as far as they refer to the Saṃs-kāras, have also been made use of. The authoress has not been satisfied with merely giving a description of the rites in question, but has endeavoured to comprehend these ancient Vedic rites and customs with regard to their origin and sociological and ethnological significance.

Though the Saṃskāras have been treated before, Mrs. Deshpande's work contains much that is new. For she has been able to make use, for the first time, of many Gṛhyasūtras which have only been published during the last few years. The value of the work is enhanced by many interesting references to rites and customs which are still in vogue in India to-day.

The careful exposition of all the points in which the texts agree or differ also throws a considerable light on the mutual relation of the Gṛhyasūtras and the Vedic schools to which they belong.

I should also like to draw special attention to the final chapter, containing some new and valuable ideas on the history of child marriage in India.

In conclusion let me express the hope that Mrs. Deshpande, in spite of the strain of her practical educational work, may yet find time to continue her research work in the field of Indology, which she has so ably begun.

Prague, April 1936. **M. Winternitz.**

CONTENTS

INTRODUCTION

The present work is an attempt to analyse the nine Indian rites which concern the child. The first important events in the life of a child are generally celebrated, nearly everywhere, with some ceremony. In India they form the subject-matter of the Saṃskāras.

The subject divides itself into three parts :

1. The introductory part,
2. The descriptive part, and
3. The concluding part.

I The first part is a general discussion of the nature of such rites.

A comparative study of all religions will show that every religion enjoins certain rites, without the performance of which none can claim to belong to that religion. Even in societies which are not religious, some rules are devised for admission to those societies and for continuance in them. In religious as well as other bodies, though implicit faith in their principles would be the chief thing for the followers, there being no measure or instrument to indicate the degree of faith, man has, in all times and parts, tried to give expression to it in a material form. With the evolution of society the process of making this expression as stereotyped as possible is always going on with a view to make it solid and strong. So, ritual may be said to

be the stereotyped expression of belief. It has a double purpose to serve; for the individual it is the expression of the faith that rests in him and for the society it is the indication of the relation of that individual to the society. So it is a social as well as a religious act.

In short a Saṃskāra (rite) could be defined in the following way:

" A Saṃskāra is a socio-religious rite by the performance of which the life of the present Hindu or Brāhmanical Ārya is sanctified. "

II In the descriptive part, the following Saṃskāras have been treated:

1. Garbhādhāna. (Consummation of marriage).
2. Puṃsavana (The rite for securing a male child).
3. Sīmantonnayana (The hair-parting ceremony of a pregnant woman).
4. Jātakarman (The rite for a new-born child).
5. Nāmakaraṇa (The rite for giving a name to the child).
6. Niṣkramaṇa (The rite of taking the child, first time, out of the house).
7. Annaprās'ana (The rite of feeding the child, with solid food).
8. Caula (The rite of cutting the child's hair for the first time).
9. Upanayana (The rite of initiation).

Apart from the influence and the importance which these Saṃskāras might exercise on the individuals and

their respective societies, they are very valuable in another way. Being stereotyped expressions of belief and things of past ages, they offer a very valuable and reliable source of information to the student of the customs and beliefs of past times. By a close examination and comparison of them it is possible to find out the original thought and the history of the changes it has undergone.

My work is based on the fourteen available Gṛhya Sūtras, or books of the rules for domestic rites. After a close examination and comparison of the prescriptions it can be said that on the whole the following two elements are prominent:

(a) The preservation of ancient customs.

(b) The zeal for sacrifices.

In most of the cases it will be seen that these rites have a basis of social customs at the root, and in the Brāhmanical period they were supplemented by the performance of some kind of sacrifice. The rites of initiation and name-giving could be given as illustrations.

In the development of the rites we can trace a sort of history. The changes, in the prescriptions of various rites, tell us of the development of new ideas.

For instance, (i) it has been shown that the original nature of the rite Sīmantonnayana (सीमन्तोन्नयन) was that of a social custom. In the Gṛhya Sūtras, however, it assumed a more religious nature, and the origin was lost sight of.

(ii) The tendency to complete abstinence from flesh-eating, – in the rite of the first feeding (अन्नप्राशन) of the child and at the reception (मधुपर्क) of guests – and the recommendation of a child-bride in marriage (विवाह) are shown to be two new developments in the later Gṛhya Sūtras, while the earlier texts prescribe flesh-eating on both these occasions, and have only grown-up brides in view.

III The last portion is of the nature of a conclusion.

(a) I have tried to arrange the Gṛhya Sūtras in various groups, as regards these Saṃskāras. They form four groups, two of which are representative of the earliest ideas, while the other two are representative of the later views along with the changes.

(b) The question of the beginning of child-marriage has been discussed at the end. From the nature of the prescriptions of ritual, it seems that in ancient times the boys and girls were not children, when they were married. But in the later Sūtras there are the first traces of the beginning of child-marriage. I have tried to find out the causes that led to the custom.

THE CHILD IN ANCIENT INDIA

CHAPTER I

WHAT IS A SAMSKĀRA ?

A comparative study of religions will show that every religion enjoys certain rites, without the performance of which none can claim to belong to that religion. For instance, a man does not become a Christian without undergoing Baptism or a Mohammedan without undergoing circumcision. Even in sects and societies which are not religious some rules are devised for admission and continuance in them. In religious as well as other bodies or societies, implicit faith in their principles would be the chief thing for the followers. But there being no measure or instrument to indicate the degree of that faith, man has, in all times and in all places, sought to give expression to it in a material form. So though implicit faith in Christ would be the best qualification for a Christian, still, for working purposes, some worldly expression of it was necessary, and that want was supplied by the ceremony of Baptism. Similarly, all religions and societies have invented some sort of ritual and stereotyped it to secure uniformty of action.

So a Christian must be baptised in a certain way, he must pray in a certain way, marry in a certain way and must be buried also in a certain way. Ritual, then, may be said to be the stereotyped expression of belief. Human mind is always striving to give some material expression to its emotions and beliefs. And with the evolution of society, with a view to make it solid and strong, the process of making these expressions as stereotyped as possible is also going on.

After a certain stage, these expressions attain the stage of customs. Out of these customs, some of the most important are again selected and still more stereotyped as they are looked upon as the essential expressions for one who would profess to belong to that community or religion. Ritual, thus, has a double purpose to serve. For the individual, it is the expression of the faith that rests in him and for the society it is the indication of the relation of that individual to the society. So it is a religious as well as a social act.

A Saṃskāra could be briefly defined in the following way:—

" *A Saṃskāra is a socio-religious rite by the performance of which the life of the present Hindu or Brāhmanical Ārya is sanctified.* "

CHAPTER II

THE ORIGIN AND DEVELOPMENT OF SAṂSKĀRAS

As we have already seen, customs are stereotyped expressions of the beliefs of a community. And it is difficult to say which of them is the older. Their existence is interdependent. For, customs could not exist unless there were a community, and a community would not continue as such, unless there were some common customs and usages which hold the society together. It is difficult to say whether only customs, unless there was some common purpose behind them, could hold the society together. But the existence of this common purpose is again disclosed by the customs and usages. It would, for instance, be impossible to point out the development of any community which has a common purpose and no usages and customs. The formation of a community is, in fact, a process of social crystallization in the course of which social purposes which were originally in a state of solution gradually assume a visible and well-defined form.

Customs, thus, though not older than a community, are certainly not very much younger. In this way we can say that the primitive community, which later on went to form the "Indo-European" tribes, had certain

notions and usages and they formed the beginning of the later customs, rituals and Saṃskāras. In this way Saṃskāras could be said to be as old as the community which they existed, if not older.

So in the attempt of tracing the origin of Saṃskāras, one meets with a current of. customs and usages, the source of which is hidden in the impenetrable rocks of the dark ages. Like the stream of a water, you know it is visible at a certain point from the rock; you are sure that it exists beyond the rock; but you cannot lay your finger on anything and say "here it begins." You have only to say, "it is visible here but also exists a little further."

Like the source of a river, Saṃskāras begin invisibly; then become visible in a very thin line of vague customs, gradually getting bigger and bigger; and then they roll on with the vast collection of material which has been gathered in their course. Like a river they have their windings, and in different periods of time, they receive different names, as the course of a river has different local names. Some of the Saṃskāras come into prominence only during a certain period of time; others enjoy a continued prominence, but the prominence is due to the operation of different causes at different epocs. In the Vedic period, for instance, the Sīmantonnayana and the Puṃsavana seem to have been popular. At the present day they are obsolete. Upanayana, on the other hand, has at all times been one of the prominent Saṃskāras though different

aspects of it were more prominent at different times, as will be clear from the following statement:

(a) This Saṃskāra has its roots in older customs existing from times immemorial. And in its primitive form the prominent feature seems to have been the admission of a person to the community.

(b) In the Vedic period the same Saṃskāra, i. e. Upanayana, continued, but the feature which now appealed to the people most was the religious studentship which followed it, at the house of the teacher.

(c) In later times, this aspect was thrown into the background and "admission to the caste" came to be the more prominent aspect. The significance of the word "Upanayana" seems to have been forgotten and another word "Mauñjībandhana" came into use to denote the same Saṃskāra. Manu has used the word "Mauñjībandhana" (2.27). And in the present day that is the word most common for the former Upanayana. The Vedic purpose of religious studentship is but very faintly remembered. The residence of the pupil at the teacher's house is nearly out of fashion. The Saṃskāra has not lost its importance, but has changed the aspect which made it important.

In summing up, the following could be given as the various stages of the process of development:

(I) From times immemorial there used to be certain customs in the primitive societies. If the customs had any special names, we have no means of knowing them.

(II) In Vedic times, when belief in Brāhmanical sacrifices was at its highest point, naturally everything was performed with the accompaniment of sacrifices. For customs which concerned only individuals were also supplemented by sacrifices and were performed with the help of a fire, "the Gṛhya fire," which every house-holder kept in the house.

(III) Though the sacrificial fervour gradually decreased, the customs in the society continued and were still accompanied by sacrifices. Hinduism, e. the revived form of old Brāhmanism, also kept them alive by including them in Smṛti laws, as Sacraments necessary to make the life of a Dvija, i. e. twice-born, sanctified.

CHAPTER III

THE NUMBER OF SAṂSKĀRAS

How many Saṃskārs are to be found in Brāhmnism ?

In primitive times a number of customs corresponding to Saṃskāras existed; but there is no probability of our knowing how many really existed, though we may surmise that certain customs or rites, such as marriage, Upanayana, naming of the child, might have existed then.

In the hymns of the Ṛgveda there are to be found traces of some Saṃskāras, such as, marriage (Rg. X. 10 and 85) and Upanayana (Rg. III. 8. 4-5).

The Gṛhya Sūtras give us exhaustive information about the Saṃskāras. They give us all the ritual which is to be performed with the help of the Gṛhya-agni and these Saṃskāras form part of them. There is, however, no such attempt at treating the Saṃskāras separately or numbering them. Even the word Saṃskāra is not to be met with in the Gṛhya-sūtras.

In Smṛties we first meet with such attempts at numbering them and as we proceed, these attempts are found to have been more numerous, and more references, are available.

Gautama Smṛti (VIII, 8; 14-25) has first given the number of Saṃskāras as forty, and he further enumerates

eight qualities of the mind to be attained along with the Saṃskāras. The purpose of these Saṃskāras and qualities is to attain a sort of religious sanctity (G. 8. 24).

The Manu Smṛti (II. 16), the Yājñvalkya Smṛti (1. 10) and the Viṣṇu Smṛti (II. 3) do not mention the exact number, but simply say that the sacraments which begin with consummation of marriage and end with the burning of the body should be performed with the recitation of Mantras. And when they are performed according to the prescriptions of the Gṛhya Sūtras and are accompained by the recitation of Vedic Mantras, then and then only the performer is expected to gain greatness and success, and attain the desired effect of sanctity (M. II. 26).

The later Smṛties accept the same number of Saṃskāras and attempt at the same time to sort them out and to determine which of them would be the most essential. For example, the Añgiras Smṛti gives twenty-five Saṃskāras and says that of all the Saṃskāras these twenty-five are most essential. They are ordained for all, especially for Brāhmaṇas; the twice-born who were sanctified with these twenty-five sacraments were deemed sacred, were honoured and could very well be invited to the S'rāddha.

The Saṃskāraratnamālā and Prayogaratna quote from one Ās'valāyana Smṛti another attempt of classifying these Saṃskāras. First, giving the necessity of these Saṃskāras, the writer goes on to classify these twenty-five Saṃskāras into four groups.

Here is the classification of the above-mentioned twenty-five Saṃskāras according to Āśvalāyan Smṛti:

16. Naimittika Saṃskāras (occasional rites).
7. Vārṣika " (rites to be performed once a year).
1. Māsika " (rites to be performed once in a month).
1. Nitya " (rites to be performed every day).

25. Saṃskāras in all.

Books such as the Prayoga-ratna and Saṃskāra-ratna-mālā have tried to collect all Saṃskāras, Vedic and post-Vedic or Purāṇic together; and seem to be conscious of the fact that the Vedic rites were falling into disuse gradually. Along with the Vedic ritual they record the later usages also that had crept in. It seems that whatever was left of the Vedic times was included in the Saṃskāras. So along with personal rites we find seven Pākayajñas, seven Haviryajñas and seven Soma-yajñas, included in the list of Saṃskāras.

According to Gautama and other Smṛti writers the Saṃskāras are forty; but I think it practicable to limit my subject to the Naimittika Saṃskāras, and out of these also only to the nine Saṃskāras which specially concern the child.

THE NUMBER OF SAMSKĀRAS.

(as given by various smṛtis.)

The name of the Saṃskāras	Gautama	Añgiras	Ās'valāyana
1. Garbhādhāna	1	1	1
2. Puṃsavana	1	1	1
3. Sīmantonnayana	1	1	1
4. Jātakarman	1	1	1
5. Nāmakaraṇa	1	1	1
6. Viṣṇu-bali	..	1	1
7. Niṣkramaṇa	..	1	1
8. Annaprās'ana	1	1	1
9. Caula	1	1	1
10. Upanayana	1	1	1
11. Four veda-vratas	4	4	4
12. Snāna	1	1	1
13. Vivāha	1	1	1
14. Pañca mahāyajñas	5	1	1
15. Pārvaṇa	..	1	1
16. Haviryajñas	7	..	..
17. Soma ,,	7	..	..
18. Pāka ,,	7	7	7
	40	25	25

The following facts could be noted from the above list:

(a) Gautama does not mention (1) Viṣṇu-bali and (2) Niṣkramaṇa.

(b) Gautama mentions five mahāyajñas as five different Saṁskāras, while Añgiras and Ās'valāyana count them as one.

(c) Haviryajñas and Somayajñas are altogether dropped by Añgiras and Ās'valāyana.

(d) Pārvaṇa has been mentioned by Añgiras and Ās'valāyana as a separate Saṃskāra, while Gautama includes it among the seven Pākayajñas.

(e) The difference in the names of the seven pākayajñas is also very interesting; but as we are concerned only with the first sixteen Naimittika Saṃskāras only, it would be rather out of the way to go into these details.

CHAPTER IV.

CATURTHĪKARMA OR GARBHĀDHĀNA.

The rite is called Caturthīkarma because it is performed on the fourth day of the marriage. Nearly all Sūtrakāras ordain that after marriage the couple should refrain[1] from conjugal intercourse at least for three nights. The fact shows that the age of the bride used to be fit for intercourse and that she was not of a very tender age, when married. When a girl is married at a tender age, the rites are naturally postponed, till she attains puberty. The development of the custom of child-marriage separated this rite from the marriage ceremony and evolved it into a special rite. Being no longer performed on the fourth day of the marriage, the name caturthīkarma was thought to be inappropriate and so a more appropriate name, Garbhādhāna, came into use. Most of the Sūtras have treated this rite as a part of the marriage, and named it as Caturthīkarma,[2] while the name Garbhādhāna is first found in Yājñavalkya-Smṛti (I. 11) and then in Gṛhya-saṃgraha (I. 2).

1. अत ऊर्ध्वमक्षारलवणाशिनौ ब्रह्मचारिणौ स्यातां त्रिरात्रम् ।
(Ā. 1. 8. 10).

2. The name Garbhādhāna is found only in Kāṭhaka-Sūtra (30. 8) but is absent in Laugākṣi-Sūtra which is said to be the same as Kāṭhaka.

From the accounts of the primitive stages of all the peoples, we find that the menstruation period[1] (Ency. of Religion and Ethics, Vol. XI, pp. 419-411) of a woman is not looked upon as a natural occurrence but as due to the influence of some evil power. It is supposed to be due to the influence of some evil spirit or to the bite of a snake. So it is quite possible that there existed some such idea among the Indo-European tribes that came and settled in India. To come into contact with a menstruating woman was perhaps thought to render oneself more or less easily accessible to the influence of the evil power that worked unseen and caused the menses; and some remedy in the form of oblations and the consequent satisfaction of the evil powers was thought necessary. The lassitude which man feels after the conjugal intercourse was perhaps thought to be due to this evil influence. In the Kāma-Sūtra there is a belief that a woman possesses in her body something that brings death or at least some loss to the husband. The idea is well-known in the Ṛgveda that maidens are in possession of the Gandharvas, the chief of whom is Vis'vāvasu. The belief that the Gandharvas possessed the maidens, is referred to in Āpastamba and Baudhāyana. Āp. describes the placing of the staff of an udumbara wood, anointed with perfumes and wrapped round with thread or garment, between the sleeping places of the husband and the

1. The verse " ahaṃ garbham adadhām oṣadhīṣu. M. I. 14. 16; KA. 30. 4.; V. 18.

wife. This staff is supposed to represent the Gandharva Vis'vāvasu. For, while taking it up and putting it away the two mantras, Rg. X. 85. 21, 22, invoking Vis'vāvasu to leave the bride, are recited.

Being a part of the marriage ceremony there are not so many rites there as would be found in any other Saṁskāra. At least the Sūtras treat it very briefly. The religious rite preceding this rite could be said to be the sacrifice that is performed after the coming home of the bride with the bridegroom. It would be dealt with along with the marriage rites and so a few points only which are especially connected with this rite will be now mentioned.

The time.

The time prescribed for the rite is mentioned either as the fourth night (B. 1. 7. 37), or more specifically the second part of the fourth night (Bh. 1. 19; Āp. 3. 9. 10; H. 3. 23. 11; P. 1. 11), or simply as 'after a lapse of three nights' (J. 1. 22 Kh. 1. 4. 12) after marriage.

The division of Sūtras.

As in the case of other rites the division of the Sūtras is the same.

(a) Sūtras of the Ṛgveda give a very short and rough sketch of the whole rite.

(b) Sāma-veda Sūtras agree with one another, only Jaimini differing here and there.

(c) Two groups are formed of Kṛṣṇa-Yajurveda Sūtras. Mānava, Kāṭhak and Vārāha agree nearly word

for word; the text of Mānava and Vārāha is the same, except for the difference of the version of one of the mantras prescribed.

B. Bh. A. & H. show a fairly good unanimity of opinion, yet Bh. maintains its peculiar character like J. and P. of the White Yajurveda, which this time is more in agreement with this group.

S'āṅkhāyana and Kauṣītaki do not prescribe the placing of the staff, but they use the same two verses while sprinkling water mixed with the root of the "Adhyaṇḍā" plant. He calls the wife the mouth of the Gandharva "Vis'vāvasu." With the removal of this Gandharva is also connected another ceremony of expiation. It is intended to remove the evil substance, residing in the wife, before an intercourse is to be had with her. These substances are regarded as bringing death to the husband, sterility and destruction to the cattle, destruction to the house, destruction to fame, and are thought to be extremely terrible and odious. The oblations which are given to achieve this end are known as Prāyas'citta oblations, or expiatory oblations. They are offered in the name of Agni, Vāyu, Sūrya, Soma, Candra and the Gandharva also. Sūtras of the Sāmaveda offer an oblation to Soma and that of the White Yajurveda offers two more oblations, one to Soma and the other to the Gandharva. S'āṅkhāyana and Kauṣītaki give, in addition to these, oblations to Aryaman, Varuṇa and Pūṣan, requesting them to release her from their hold.

The remnants of the expiatory oblations are placed in a waterpot and the husband sprinkles out the water on the head of the wife. Āpastamba prescribes the sprinkling while Hiraṇyakes'in does it with mantras which bestow fortune, glory, wealth etc. on the wife (1. 10. 10-13, and H. 1. 24. 2).

Gobhila and Khadira prescribe that the wife is to be washed with the remnants of oblations from head to foot (G. 2. 5. 6. and Kh. 1. 4. 13). Jaimini neither prescribes sprinkling over the wife's head nor the bath, but only says that the husband should think of those remnants and ask her to think of the streams, i. e. the rivers.

Other supplementary oblations to Prajāpati or to Agni are here and there prescribed (for example, by S'. and K.).

The order and significance of the rites.

As for the order of rites very little is to be said on the point, since the rite itself is only one of the rites of the marriage ritual. The sacrifice which is performed (Ā. 1. 8. 9) when the couple goes to their new house could well be said to be a preliminary sacrifice to the Caturthī-karman proper. Now, however, when the Caturthī-karman has been separated from the marriage rite, there is a duplication of the sacrifice. The Gṛha-praves'anīya homa, i. e. the sacrifice that is performed when the couple goes to their home, is now-a-days performed at the house of the bride without expiatory

oblations.[1] And another homa is prescribed at the time of the Garbhādhāna, and the expiatory oblations are included in it.

The other two rites, if they are to be taken as such, are

(1) the removal of the Udumbara staff, and

(2) the sprinkling of the juice of the plant Adhyaṇḍā in the right nostril of the wife. The second is mentioned by S'. (1. 19.) and K. (1. 19.) only. This sprinkling or nasta is one of the features of Puṁsavana and is found in this rite only according to the prescriptions of the two Sūtrakāras mentioned above. We shall return to it in the chapter on Puṁsavana.

The first rite is mentioned by Āpastamba (3. 8. 9) and Baudhāyana (1. 5. 61) and we have already discussed its significance in the beginning of this chapter. It is interesting to look through other such customs about the bridal bed and its arrangment. Many traces of similar customs are found in other countries also (cf. Winternitz, Das Altindische Hochzeitsrituall, page 88).

In the present times the second rite, that of sprinkling the juice of some herb, e. g. the Dūrvā plant, in the nose, is found among the Citpāvana or Kokaṇastha Brāhmaṇas of Mahārāṣṭra. The first rite is not found exactly in the same way but in a different form. A cocoanut is wrapped up in a chid's dress and is adorned with some ornaments also.—It is called a

1. Kiñjavadekara S'āstrī,—Saṁskāra-mīmāṃsā, p. 6.

Gopā.[1]—It is placed between the sleeping places of the husband and the wife and is looked upon as significant of future progeny. This is, however, more a Lokācāra (the custom of the people), or, according to Āpastamba (3. 2. 25), what women prescribe to be done.

Then follows the Garbhādhāna proper.

The cloth of the bride (A. 1. 8. 12) and (Hp. 3. 8. 11) or a cow (V. 1. 22) is to be given as sacrificial fee.

A suggestion on the origin of the Garabhādhāna rite.

To give a religious touch to the actual act of sexual intercourse seems strange at the first sight. But this tendency seems to be very old and is visible even in the Upaniṣads. In the Chāndogya we often find the sexual intercourse explained under various metaphorical descriptions (Ch. 2. 1 ; 3. 8.). These actions must have been amplified by the Sūtrakāras and described as being accompanied by different suitable mantras, either taken from the Saṁhitās or composed for that purpose. This is why the mantras are to be repeated, whenever the couples cohabit, according to the view of Ātreya (Hg. 1. 25. 3-4.), while Bādarāyaṇa only prescribes a repetition of them at the first time of cohabitation and at each menstruation. This would mean that the mantras were used when the husband wished that the

1. At the ceremony of the naming of the child also, this Gopā is dressed and adorned with the child, and is placed, before the child, in the cradle by some old lady who has children and whose husband is still living. Then a name is given to it. Afterwards follows the name-giving of the child exactly in the same way.

wife should conceive, while at the time of mere cohabitation they were not considered necessary.

The mantras such as "Viṣṇur yoniṁ kalpayatu etc." which end in "dhātā garbhaṁ dadhatu te" must have given rise to the word "Garbhādhāna."

It seems also probable that all the mantras given in the Sūtras were not repeated. For, some of the mantras are expressly meant for generating a son. The desire of having a son was quite natural but also the desire of having a daughter is not unknown. In the Bṛh. Up. (6. 4. 17) we have a prescription in case a man wished to have not only a daughter but a learned daughter. So it is possible that mantras were selected so as to suit the desire of the couple.

The Upaniṣad mentioned above practically treats of the whole subject of Garbhādhāna and lays the foundations of some of the Saṁskāras such as Garbhādhāna, Puṁsavana, Jātakarman and Nāma-karaṇa. The compiler of the Upaniṣad has neither called the rite Garbhādhāna nor Puṁsavana. It all goes under the heading Putra-mantha, i.e. the sacrifice for the child. As Dr. B. C. Lele has suggested in his essay "Some Atharvanic portions in the Gṛhya Sūtras," it can be taken as Puṃsavana also; for it is a rite which is to be performed in order to secure the desired kind of progeny, and out of which two separate Saṃskāras could be said to have evolved later on, namely, the Garbhādhāna and the Puṃsavana. The original idea of the necessity of some oblations, in

order to pacify the evil influences before coming into contact with a menstruating woman, was always present in the marriage ceremony ; and the other idea of securing the desired kind of progeny is found in Bṛh. Up. 6. 4. 14-22. Perhaps the idea of securing the desired kind of progeny was later on modified a little and in the later form of the Garbhādhāna is mainly intended for securing good progeny in general. The desire of having a particular kind of child manifested itself in the other rite, viz. Puṃsavana.

So in the attempt of tracing the source of the Garbhādhāna rite we have come to two different sources, namely Caturthī-karman and Garbhādhāna. It is possible that for some time both these rites were in practice, Caturthī-karman as a part of the marriage ritual and Garbhādhāna, a rite of an optional nature, to be performed whenever the couple desired a particular kind of progeny. In B. (1. 7) H. (I. 23, 25) and P. (I. 11) we find both of these rites described side by side. The Sūtras would have certainly spared the repetition, had they not found both of them in use as separate rites. As the custom of child-marriage developed, the Caturthī-karman, which was so long a part of the marriage rite, gradually became obsolete and the rite Garbhādhāna, which was so long more or less of an optional nature, came to be looked upon as a necessary one. For, some occasion was still thought to be necessary to offer the expiatory oblations, which were left out in the marriage ritual, before beginning the

actual married life. As for the Upaniṣadic Garbhādhāna rite it was perhaps found to be impracticable —and perhaps indiscrete also, as is suggested in Alberuni's remarks,— to perform a sacrifice whenever the couple desired to have progeny ; but still the desire for having a son learned in Vedas was there. So all these expectations were answered in joining the two rites, namely the Caturthī-karman and Garbhādhāna, and it came to be necessarily performed once at the threshold of the married life.

This is how and why the two rites came to be amalgamated into one. And when ? It is, however, a question not very easy to be replied. Certainly after the custom of child-marriage was firmly established ; and one can say nothing definitely as to when that was established.

The following facts could be noted as a help in determining the time of its amalgamation.

(1) In the Bṛh. Up. it is given under the name Putramantha.

(2) In Gṛhya Sūtras Caturthī-karman and Garbhādhāna are two different rites. (They have never used the name Garbhādhāna for Caturthī-karman.)

(3) The Smṛtis have used the name Garbhādhāna.

(a) Manu (II. 16) has the word the "Niṣeka".

(b) Yājñavalkya (II. 11) has the word Garbhādhāna.

(c) Gautama (VIII. 1) has the word Garbhādhāna.

It is not, however, clear to which of the two rites the Smṛtikāras referred. According to their prescriptions the rite is to be performed at the time of the menstrual period. But whether that period is to be only the first one or the normal monthly occurrence is not definitely said.

(Cf. M. 2. 27; Y. I. 1; also.)

We do not know what they really had in mind. The commentator Vijñāneśvara in the Mitākṣarā, the commentary on Yājñavalkya, has opened the discussion, while commenting on the verse 2.11. He begins the discussion in favour of the Upaniṣadic rite by asking the question : What is to be understood by 'Garbhādhānam ṛtau ' ? Is it to be taken at every ṛtu or only the first ṛtu ? " and decides it in favour of the Caturthī-karman, saying that, by the word ' ṛtau ' we are to take only the first ' ṛtu '. He quotes from Devala Smṛti the following verse in support of his argument :

सकृच्च संस्कृता नारी सर्वगर्भेषु संस्कृता ।
यं यं गर्भं प्रसूयेत स सर्वः संस्कृतो भवेत् ॥

" A woman, once sanctified, is sanctified for all children. Whatever child she would then give birth to is sanctified through the first sanctification of the woman. "

From the reference he quotes in support of his argument, it seems that it is the Upaniṣadic rite which he has in his mind ; but at the same time he is trying to avoid its repetition by making it a necessity only once in the beginning.

Alberuni, who wrote about 1030 A. D., has made the following observations:

" It is the duty (of the Brāhmaṇa), if he wants to cohabit with his wife for a child, to perform a sacrifice to the fire, called Garbhādhāna. But it is not he who performs it. It requires the presence of the woman, and therefore he feels ashamed to do so. In consequence he postpones the sacrifice and unites it with the next following one, which is due in the fourth month of the pregnancy called Sīmantonnayana. "

From these remarks it appears that he is referring to Garbhādhāna, the Upaniṣadic rite. In his times the custom of child-marriage was well-established and so I am not sure if this rite had preserved its optional character. Again, he mentions its being combined with Sīmantonnayana and not with Caturthī-karman. The idea of the combination of the two rites is there, but which two rites they were we do not definitely know, at least with the help of Alberuni's description.

CHAPTER V.

PUṂSAVANA

This is the name of a rite to secure a male child. To have a child is naturally the earnest desire of a married couple. It was specially so in primitive times. To be sterile was the worst curse supposed to be bestowed on a woman and a man having no child was supposed not to go to heaven after his death. When the wife becomes pregnant, the most important and ever-present anxiety of the couple is whether the issue will be male or female. No wonder then that in the Ṛgveda we find hymns asking for blessings from gods to bestow a son —a powerful and virtuous son— on the man who prays.

In the Aitareya Brāhmaṇa (VII. 13) there is a very graphic description given of the advantage of having a son. It is clearly said there: " Poor[1] is the daughter; in the great heaven the son is brightness." But the seers in these Vedic times do not seem to have gone further than praying or offering an oblation or performing a sacrifice for it. It was only in the times of the Upaniṣads that we find actually different processes prescribed for having a son or a daughter with particular qualities. The Bṛhadāraṇyaka Upaniṣad

1. Kṛpaṇam ha duhitā; jyotir ha putraḥ.—Aitareya Br. 7. 15.

gives a detailed description of putramantha, i. e. a. sacrifice for getting a son. (Bṛh. V. VI. 4.)

The description given there shows that the wise men in those days studied the question not only from the point of view of Dharma-s'āstra, but from that of Kāma-s'āstra also. The ācārya[1] mentioned therein is also mentioned as one of the ācāryas of Kāmas'ātra by Vātsyāyana (Kāmasūtra, I, 98). A combination of these two procedures of Dharma-s'āstra and Kama-s'āstra, with a little addition of some magical operations, appears to have given rise to the Saṃskāra to be described below.

The origin.

The origin of this Saṃskāra has been expressly mentioned by Ās'valāyana (I. 13. 1) in his Gṛhya Sūtra. He tells us quite clearly that the Upaniṣad treats of the garbhālambhana, the puṃsavana and the anavalobhana. He clearly refers here to an Upaniṣad and prescribes the Saṃskāra to be performed by those who have not studied that Upaniṣad. He does not clearly state which Upaniṣad he refers to. The commentator Nārāyana (SBE, Vol. 15, page 222) says that the Upaniṣad belongs to another S'ākhā and

1. One Ācārya mentioned by Vātsyāyana is Auddālaki S'vetaketu. In B. Up. 6. 4. the Ācārya, who is said to be an authority is Uddālaka Aruṇi and then it is said at the end of the chapter that this doctrine should not be taught to any one other than a son or a pupil. Auddālaki S'vetaketu means the son of Uddālaka and then would it be wrong to suppose that Uddālaka Āruṇi taught this doctrine to Auddālaki S'vetaketu, his son, whose authority Vātsyāyana has so often cited in his Kāmasūtra ?

objects to the natural conclusion that the ceremony was optional and not compulsory when Ās′valāyana wrote his Gṛhya-sūtra. Indeed, the rites prescribed for this Saṃskāra are a little bit magical and a little bit medical; they are given the form of a religious rite with a sacrifice or some other thing. We shall verify the remarks as we go into the details of this ritual.

The time.

The time[1] prescribed and generally approved by all, seems to be the third month of pregnancy. As an option to the third month, Pāraskara suggests the second month, or rather before the garbha (fœtus) begins to move, while Bhāradvāja and Jaimini extend it to the fourth month. According to Gobhila, the first half of the third month is desirable. Baudhāyana and Āpastamba do not prescribe any particular month, but allow the rite to be performed as soon as the signs of conception are visible. Mānava and Kāṭhaka alone advise the rite to be performed in the later months of pregnancy.

1. A. (1. 13. 2.) tṛtīye garchamāse.
S′. (1. 20.) ,, ,, māsi.
K. (1. 20.) ,, ,, ,,
H. (2. 1. 2. 1.) ,, ,, ,,
V. (19.) ,, ,, māse.
J. (1. 5.) ,, ,, māsi.
Kh. (2. 2. 17.) ,, ,, ,,
P. (1. 16.) purā syandata iti māse dvitīye tṛtīye vā.
Bh. (1. 22.) tṛtīye māsi caturthādau vā.
G. (2. 6. 1.) tṛtīyasya garbhamāsasya ādides′e.
B. (1. 9.) vijñāte garbhe.
AP. (6. 14. 9.) vyakte garbhe.
M. (1. 16.) aṣṭame garbhamāse.
Kā. (32. 2.) bhūyiṣṭhagateṣu garbhamāseṣu,

Mānava gives the eighth month as the right time and Kāṭhaka advises it to be done when more than half the months of the conception period have passed. He says that it should be performed in the sixth month or later on.

Only except in the case of Mānava and Kāṭhaka Sūtras, the general tendency of the Sūtras seems to prescribe the time as early as possible, before the fœtus in womb could move; and looking to the belief that the Saṃskāra could effect the generation of a male child, the early period of pregnancy is more justifiable for the Saṃskāra than the advanced months of pregnancy.

The day.

As in all other Saṃskāras, the day to be chosen for the performance should be some auspicious day in the fortnight of the increasing moon.

The constellations to be chosen for the ceremony are Tiṣya (Ā. VI. 13. 2; Āp. I. 14. 9; B. I. 9. 1; Bh. II. 22) and S′ravaṇa (S.I. 20; K. I. 20.) Bhāradvāja gives Hasta, Anurādhā, Uttarā and Proṣṭhapada, in addition to Tiṣya, as the suitable constellations for the ceremony. Vārāha and Pāraskara do not prescribe any particular constellation, but only say that it should have a name of the masculine gender. Hiraṇyakes′in and Kāṭhaka only say that it should be an auspicious constellation and do not give any particulars.

After having seen the period and the day suitable for its performance we could proceed to the details of the performance.

It is a threefold rite, namely,

(a) magical;

(b) medical; and

(c) religious.

Of these three aspects the medical feature seems to be the most prominent and is, in many cases, supplemented with some magical rite. Some religious rite is everywhere added to give it the appearance of a religious Saṃskāra.

Ās'valāyana (1. 13) has given all the three aspects of this Saṃskāra in due proportion and perhaps it is better to begin with that Sūtra.

The wife should fast and then (on the next day ?) the husband should give her to eat, with curds made from the milk of a cow which has a calf of the same colour as herself, two beans (māṣa) and one barely grain (yava) for each handful of curds. To his question "What dost thou drink?" she should thrice reply, "Birth of a male child." This sipping of curds should be repeated three times. Here ends the magic part.

The medical part consisted in putting the sap of an herb Ajitā into the right nostril of the wife. The Nasta-vidhi is very ancient, and is referred to in medical treatises.

Ās'valāyana seems to have treated that ceremony as optional and purely secular. He himself does not

4. In the following works the references about the Nasta-vidhi can be found.

Jolly, Medicine. p. 52 (Grundriss I. A. Philologie. Band 3. Heft 10.); Caraka. S. 4. 8. 15 and 5. 2. 2. 20; Aṣṭāṅgahṛdaya. 2. 1. 37-42.

prescribe any mantras but states that according to some (teachers) the ceremony should be performed with the Prajāpati hymn, " May the germ come into your womb " (ā te garbho yonim etu) and the Jivapūtra hymn " Fire is your first " (Agnis te prathamaḥ.) So far about the medical side of the Saṃskāra.

In the end, he gives a final touch of religion to the ritual by prescribing the sacrifice of a cooked mess of food for Prajāpati (Prājāpatya Sthālīpāka) and the touching of the wife's heart with a verse " What is in your heart, O woman, with well-parted hair, (yat te susīme hṛdaye),—which is unknown to the Ṛgveda.

The other two Sūtras of the Ṛgveda, namely S'āṁkhāyana[1] and Kauṣītaki, (S'. 1. 20) omit this magical form altogether and, instead of prescribing a separate sacrifice, ordain that the inserting of the sap (or things prescribed) should be done with the accompaniment of the verses No. 2, 109, 276, 146 and saying Svāhā at the end of each verse. They seem to be combining the medieval and religious aspects of the rite. In place of the herb Ajitā they prescribe the use of

(1) a Soma stalk,

(2) a Kus'a needle,

3) the topmost shoot of the nyagrodha tree,

1. S'āṅkhāyana and Kauṣitaki prescribe this Nasta-vidhi for the Garbhādhāna Saṃskāra.

(4) the part of a sacrificial post which is exposed to the fire, and

(5) the remnants of a juhū ladle. The medical properties of the herb Ajitā seem to have been forgotten and any kind of substitute seems to have been suggested.

Coming to Pāraskara, we see that he follows either a tradition or another sūtra of his own S'ākhā; for, in the very second Sūtra, he comes to say " Since it is said (that the rite should be performed) before the fœtus in the womb could move " (P. 1. 14. 2), it should be performed in the second or the third month."

It will not therefore be wrong to suppose that some old teacher might have simply said "purāspandataḥ" -it should be performed before the child moves in the womb- and explaining this he adds: "hence either the second or the third month." This Nasta-vidhi seems to have been very popular in his times; for he prescribes it with the root of a white blooming Siṃhī plant even for conception. In this case, however, he recommends the descending roots and shoots of a Nyagrodha tree. The verses adopted by him for the purpose are Nos. 300 and 16.

He also gives the option to use a Kus'a needle or a Soma stalk in the place of the Nyagrodha shoots.

He adds finally a rite with Kūrma-pitta (gall of tortoise) -which is unintelligible for the purpose- that the son may be valiant (vīryavān.)

Sūtras of Sāmaveda.

It is perhaps better to turn to the Sâmaveda-Sūtras first and leave the Sūtras of the Black Yajurveda, which present so many peculiarities of the rite, to the end.

Out of the three available Sūtras, namely Gobhila (2. 6), Khādira (2. 2. 17-23) and Jaimini (I. 5) (the fourth Mas′aka is not available) the first two naturally coincide nearly in all respects; the second, indeed, i. e. Khādira, is said to be an abridged form of the first, viz. Gobhila (SBE. Vol. XXIX, page 371).

Both these Sūtras divide Puṃsavana into two parts, namely, the religious one and the medical one.

The wife is to sit on Darbha-grass, which is strewn with their ends northwards, to the west of the fire, facing the east. The husband stands behind her and after touching her right shoulder with his right hand, he touches the uncovered navel with the verse No. 151.

Here ends the religious part of the rite.

For the second, i. e. the medical part, a number of details have been given, specially as to how the Nasta (the thing to be put into the nose) should be bought and prepared. A Nyagrodha shoot, having fruits on both sides, which are not dry and which are not touched by worms, is to be purchased with 21 beans and barley grains (14 beans and 7 barley grains) with 7 Mantras. (The commentator says that each time two beans and one barley grain should be taken, while uttering one of the seven Mantras, such as " I buy you for Soma,

since you belong to Soma and six others" (No. 22) and should be put into the hand of the person from whom he buys the Nyagrodha shoot. If he does not buy it, then with the recitation of the mantras, he should put them at the root of the tree. This should be repeated seven times.

It is to be then taken up covered with grass and kept in the open air. Then a Brāhmaṇī maiden, a Brahmacārin or a woman with a vow should pound it without moving backwards the upper stone.

Then in the morning, after having taken a bath over her head, she lies down and the husband inserts the sap prepared from the Nyagrodha shoot into the right nostril, with his thumb and the second finger, while reciting the verse: "A hero (man) is Agni, a hero is Indra." (No. 149.)

The two verses, No. 149 and 151, are used in the Vāräha-Sūtra (V. 19) of the Black Yajurveda not for the Nasta but for the touching of the sides (Kukṣi).

The third Sūtra, that of Jaimini, differs from the others of its S'ākhā in each and every respect. It omits the medical part altogether and substitutes in its place the wearing of a garland by the wife. In this garland, however, a Nyagrodha shoot with two fruits is to be tied with red and white threads and the garland is to be placed round the wife's neck at the end of the rite. The rite begins with a Sthālīpāka; the verse to be used for oblations is the well-known Puruṣa-Sūkta Ṛg. X. 90; then follows the magical part of eating one

barley grain and two beans with curds, the verse used at this time being " A hero is Prajāpati (No. 151) ".

Sūtras of the Black Yajurveda

Now we turn to the Sūtras of the Black Yajurveda, which present so many variations. From a general survey the following observations might be made :

The Sūtras fall into two groups :

(1) The first group consists of
Bhāradvāja,
Āpastamba,
Hiraṇyakes'in, and
Vārāha.

(2) The second group consists of
Mānava,
Baudhāyana, and
Kāṭhaka (or Laugākṣi)

In both the groups the magical rite has nearly disappeared, except in Hiraṇyakes'in. The Baudhāyana Sūtra (1. 9) of the second group has a sort of Nasta, but it is doubtful whether it could be called a magical rite.

The first group has two aspects, namely (a) a medical one and (b) a religious one. The second group has retained only the religious aspect.

The wife has to drink the remainder of the clarified butter after the oblations, but it does not imply anything magical as the sipping of curds with a barley grain and two beans implies. This seems to be someimitation of the sipping of the curds, which had become obsolete

and of which the significance had been forgotten.

Let us take the first group now. Bhāradvāja (1. 22) ordains that the sacrifice should be performed in the inner apartment of the house and oblations should be offered with Jaya and Abhyātāna oblations (verses No. 104, 105 together with the four verses Nos. 71, 119, 225 and 226; M. II-11-5-8). Then the sap of a Nyagrodha shoot, which has been prepared by a maiden, should be inserted into the right nostril with the words: " Thou art Puṃsavana for her (No. 155)".

Āpastamba (6-14. 9-12) treats the ritual as a strictly religious ceremony with all the preliminaries of ceremonies in general.

After giving a feast to Brāhmaṇs (Brāhmaṇa-bhojana) and the declaration of an auspicious day (puṇyāhavācana), the usual sacrifice, including the Ājyabhāga oblations, the Jaya home and the Abhyatan homa, is to be performed, while the wife sits near him, touching his hand with hers.

A branch of the Nyagrodha tree, pointing eastward or northward, is taken with two fruits looking like testicles. A girl who is not matured pounds it with two upper mill stones and pours water over it. The husband makes the wife lie down on her back to the west of the fire and inserts with his thumb the pounded substance into her right nostril.

In Hiraṇyakes′in (11. 1. 2) we find this ceremony on a pretty elaborate scale, including all the three constituents, namely magical, medical and religious.

Fire is kindled and Vyāhṛti oblations are given. Four oblations to Dhātar (Verses No. 127, 129, 130, 131; T. S. III. 3. 11. 2. 3) and five to Agni (Verses No. 67, 108, 114, 115, 167) and to Prajāpati (Verse No. 163; T. S. 1. 8. 14.) and one more with the verse " What of this rite " (Verse No. 218) are offered. Some also prescribe verse No. 105 with a supplementary oblation.

An option is also given to perform Jaya and Abhyātāna homas. With these preliminary religious rites comes the magical operation.

After feasting the Brāhmaṇs and the declaration of an auspicious day, he places the wife in a round apartment to his east and places a barley grain on her hand with the words (Vṛṣāsi) " You are a male organ." He then places on both the sides of that barley grain two Māṣa or sarṣapa beans saying: " You are testicles " (Aṇḍau sthaḥ). Then with the formula, " May this be a good rite " (Svāvṛttat) he pours a drop of curds and makes her partake of it. The ceremony reminds us of the ritual stated by Ās'valāyana, but here with more openness of meaning. When she has sipped water, he touches her belly with his ten fingers and repeats the verse " I touch thee with ten fingers " (No. 24). Then comes the medical part of the ritual. The options are the following:

(1) The last shoot of a Nyagrodha tree with ghee;

(2) A silk worm with the sap of priyaṅgu seeds;

(3) A splinter of the sacrificial post exposed to the fire.

The kindling stick is generally made of Udumbara (Vide Bṛh. Up. VI. 3. 13). The wife's head is to be placed at the lower part of the thighs of the husband and the sap prepared is to be inserted into the right nostril.

The Vārāha Sūtra, the last of this group, has much in common with Pāraskara (though this belongs to the White Yajurveda). The day is the same as prescribed by Pāraskara with the addition of one more alternative, viz. that of a day on which the moon is not visible, with the usual preliminaries like those of Pāraskara (i. e. verses No. 300 and 16) with the addition of two more Mantras to touch her right side. They are "A hero is Agni; " and " Heroes are Mitra and Varuṇa" (verses No. 149 and 151.). Probably these Mantras were specially prepared for this Puṃsavana ceremony as both of them have the word Pumān in each verse.

Now the second group of the Black Yajurveda Sūtras, i. e. Mānava, Baudhāyana and Kāṭhaka, seem to have developed only the religious side of the rite. The medical and magical sides have been altogether lost and its significance also seems to have been forgotten. For, as we shall see, they prescribe the eighth month of pregnancy (M. 1. 16) or the second half of the pregnancy (Kā. 32) as the fit time for its performance. This does not seem consistent with the belief that the performance of this rite influenced the formation of the fœtus into a male. Baudhāyana, however, says, " When the pregnancy is visible. "

The earlier months of pregnancy, as they have been given by all other Sūtras, appear to be more natural and in keeping with the belief. The Mānava-Sūtra begins the rite with Jaya homa. Then the wife is to be showered upon with fruits, with the reciting of the verse " These herbs " (No. 227). Then she is to be given a new garment to wear, which is adorned with scents and flowers, and then putting a wreath of fruits round her neck, she is made to go round the fire with the verse " Protect my progeny " (No. 165).

A feast is to be given to Brāhmaṇs and fruits as the fee for the rite. Baudhāyana begins with the usual sacrifice after Brāhmaṇabhojana, Puṇyāhavācana etc. The first oblations are with cooked food with verses (No. 162); the next oblations are of clarified butter with the verses " Thou art a germ from herbs " (No. 97). The remainder of the butter is to be given to the wife to drink with four verses (No. 35).

The Kāṭhaka, which is also known as Laugākṣi, prescribes that in the advanced months of pregnancy the husband should prepare Sthālipāka for Agni, Indra, and Viṣṇu. Oblations should be offered to Agni with verse No. 5, to Indra with verse No. 61 and to Viṣṇu with verse No. 166. Then two more oblations are prescribed with verses Nos. 149, 110.

The order of the various rites.

As we have already done in the case of the Garbhādhāna, we shall here also take a comparative survey of the order in which the rites of the Puṃsavana

Saṃskâra have been arranged. Here is a list of all the rites that constitute the Saṃskâra:

I. The principal rites:

1. The religious rite,	Homa (H.) (sacrifice.)
2. The magical rite,	Dadhi-prās′ana. (P.) (the drinking of curds.)
3. The medical rite,	Nastavidhi. (N.) (the inserting of some sap into the nose.)

II. The minor rites.

4. " " "	Spars′ana. (Sp.) (the touching of the belly.)
5. " " "	Phalasnāna (Ph.) (sprinkling with fruits.)
6. " " "	Agni-pradakṣiṇā. (A.) (going round the fire.)
7. " " "	Mālādhāraṇa (M.) (the wearing of a garland.)
8. " " "	Kūrma-pitta (K.) (the putting of a tortoise gall on the lap.)

The Sūtras of the Ṛgveda are more conspicuous by their variety than by any uniformity of order. The one common point is, however, the attempt of combining the religious and medical rites in the S′âṅ, and Kauṣītaki Sūtras.

A.		P.	N.H.	Sp.
S′.	H.		NH.	
K.			NH.	

The Pāraskara Sūtra of the White Yajurveda stands quite by itself and agrees with As'v. in only one respect, i.e. the medical rite following the magical rite.

P. P. N. K.

Out of the Sūtras of the Sāmaveda, Gobhila and Khādira coincide in all respects and Jaimini stands quite alone.

G.	Sp.	N,			
Kh.	Sp.	N.			
J.			H.	P.	M.

The first group of the Black Yajurveda Sūtras (namely Bhāradvāja, Āpastamba, Hiraṇyakes'in and Vārāha) agree in one thing, viz. that the medical rite follows the religious rite (except in Vārāha, where the religious rite is altogether absent.

Though not very striking, there seems to be some fair uniformity in the order of the rites.

Bh.	H.	N.			
Ap.	H.	N.			
H.	H.		P.	Sp.	N.
V.		N.		Sp.	

The second group of the Black Yajurveda Sūtras uniformly represent the religious rites. Except for this there is complete variation.

M.	H.	Ph.	M.	A.
B.	H.			
Kā.	H.			

CHAPTER VI.

SĪMANTONNAYANA.

This rite has a peculiar importance of its own Though prescribed for a pregnant woman, it has no direct concern with the child to be born; it has not been prescribed for each pregnancy. It is to be performed only at the first pregnancy to purify the would-be mother. The parted hair seems to be a mark of the matron. As the name of the ceremony implies, the principal rite is that of parting the hair upwards.[1] It is thus probable that there was a particular way of parting the hair downwards, followed by women while they were unmarried, and that they continued to wear their hair in the same way until they became pregnant, when this rite was performed, and after which they perhaps continued to wear their hair parted upwards.

The time for the rite.

The period when this ceremony is performed is not very rigidly determined. Generally it is stated to be performed in the fourth month of pregnancy. But the Mānava and Kāṭhaka Gṛhya-Sūtras

1. 'Sīmanta' means the parting line in the hair; 'ut' means up. and 'nayana' to lead or to draw. The whole would mean the drawing of the parting line upwards. It is possible that before the ceremony the women arranged their hair without the drawing of this parting line; and after this ceremony was performed they began to draw this parting line as a mark of the matron.

give the time as the third month. S'āṅkhāyana(1. 22. 7) and Kauṣītaki give the seventh month as the proper time and Vārāha gives the seventh month for its performance as an option to the fifth and sixth months. Mānava and Vārāha of the Black Yajurveda extend their options to the 3rd, 6th or 8th and the 5th, 6th or 7th month respectively. Pāraskara (1. 15) has given the 6th or 8th month, while the Sūtras of Sāmaveda generally prescribe the fourth or sixth month as the time. Gobhila (2. 7. 2.) and Jaimini (1. 7), like Pāraskara and Mānava, extend their option to the 8th month also. Thus we find that the time for the performance of this rite is not rigidly prescribed, but is generally given somewhere between the third and the eighth months, the fourth month being the most commonly prescribed one.

The day to be chosen for this rite, which is the months of pregnancy as stated above, should be one[1] in the fortnight of the increasing moon, when the moon stands in conjunction with a constellation that has a masculine name.

S'āṅkhāyana and Kauṣītaki prescribe that even the implements to be used should be of the masculine gender.[2]

Jaimini (1. 7) in addition to the auspicious constellations gives the constellations[3] 'Hasta' and 'Uttarā'

1. आपूर्यमाणपक्षे यदा पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात् । A. 1. 14. 2.
2. पुंवत् उपकरणानि स्युः S. I. 22. 7. K. 1. 22.
3. पुष्ये नक्षत्रे; हस्त उत्तराभिर्वा । J. I. 22.

as fit for this rite.

The preliminary Sacrifice or Homa.

The ritual commences as usual with a homa, where, according to the Sūtras of Ṛgveda and some Sūtras of the Black Yajurveda (B. Ap. and H.), the deity Dhātar has the preponderance, Rākā and Prajāpati are secondary deities, while a singular demon Nejameṣa is asked to go away. (No. 5)

Āpastamba gives four other oblations in addition to the four oblations to Dhātar (M. 11. 11. 1-8). Hiraṇyakeṣin adds some oblations to Agni and Varuṇa also. Both of them have prescribed the Jaya homa also as a supplementary homa. Mānava, Kāṭhaka and Vārāha prescribe only Jaya oblations at the beginning.

The Pāraskara Sūtra of the white Yajurveda has given only some oblations for Prajāpati.

The Sūtras of Sāmaveda, except Jaimini, prescribe no oblations at all in the beginning, but Jaimini prescribes an oblation to Prajāpati.

Then follows the principal rite, namely the parting of the hair (literally " the leading upwards of the parting line. ") While the preliminary oblations are being offered, the wife, as in all other Gṛhya secrifices, is sitting with her husband and touching his hand with hers. She has taken a bath and has put on a new garment which has not been washed.[1] Hiraṇyakes'in (2. 1. 3.) adds that she should wear ornaments and should

1. स्नानं कारयित्वा अहते वाससी परिधाय S. I. 22.

be conversing with the Brāhmaṇas.[1] The hide of a bull is spread behind the fire—with its neck towards the east and the hair upwards—and the wife is seated on it with her husband, who is offering oblations.[2]

V. (19), M. (1. 15), Ka. (31. 3) and G. (2. 7. 3) say that she should sit on Darbha grass, the ends of which point northwards behind the fire, while P. (1.15) and J. (1. 7.) recommend a Bhadrapīṭha, i. e. an auspicious seat or raised chair for her to sit. As she is sitting there, the husband stands behind her and with a bunch[3] containing an even number of unripe fruits, and with a porcupine's quill that has three white spots and with three bunches of Kus'a grass, or a Kus'a needle according to S. (1. 22. 7) and K. (1. 22) he parts the hair upwards three times.

Pāraskara[4] (1. 15) and G.[5] (2. 7. 6. 7) add a splint of Vīratara and a full spindle to the triple implement of the hair-parting ceremony.

M. (1. 15) ordains all hair to be loosened, smeared with fresh butter first and then parted.[6]

---

1. अलंकृतां ब्राह्मणसम्भाषाम् 2. 1. 3
2. आनडुहं चर्म आस्तीर्य प्रागग्रीवम् उत्तरलोम तस्मिन् उपविष्टायाम् । A. 1. 14. 3.
3. युग्मेन शलाटु ग्लप्सेन, त्रेण्या च शलल्या, त्रिभिः च कुशपिञ्जूलैः । A. 1. 14. 4.
4. वीरतरशङ्कुणा पूर्णपात्रेण च P. 1. 15.
5. अथ वीरतरेण, अथ पूर्णपात्रेण च ।
6. प्रमुच्य नवनीतेन प्रभाज्य । M. 1. 15.

According to J. (1. 7) the right[1] side of the hair (?) is to be adorned with garlands of flowers, Kā. (31. 2) gives quite a different description of the ceremony. According to the details of the Kāṭhaka Gṛhya the parting of the hair is a minor rite, though the ceremony is named after it, and the principal rite seems to be the arranging[3] of the hair of the wife by the husband.

The hair is first loosened and then smoothened while reciting the accompanying verses (Nos. 222, 64, 148).

Then with the porcupine's[4] quill with three spots and a twig of the S'amī tree with leaves he parts the hair with verse No. 233. Then he arrange's[5] them into two parts and then binds them separately with blue and red threads while reciting verse No. 141.

The description of the rite in the Vārāha Sūtra is quite peculiar and more in keeping with that of the Kāṭhaka Gṛhya than any other. The hair is to be loosened with the verse, 'Thou art Aryaman' (No. 116). The husband smears his own hands with butter and

---

1. दक्षिणं केशान्तं स्रग्भिः अलंकृत्य । J. 1. 7.

2. Kes'ānta would be literally "round the head" or "on the forehead"; but since it is daksinam kes'āntam, it is better to explain it as J. 1. 7. "on the right side of the forehead", i. e. on the right ear. The present custom is however round the head.

3. सर्वान् केशान् संप्रमुच्य प्रसाध्यते । Kā. 31. 2.

4. त्रिः श्येतया शलल्या शमीशाखया सपलाशया । Ka. 31. 5.

5. अथ अस्याः पृथक् केशपक्षौ सन्नत्यति नीललोहितेन सूत्रेण ।
Kā. 91. 4.

brings together the hair with the verse 'Indrāṇī made a comb' (No. 64) ; he unites them with a twig of the S'amī and then with a comb parts them while reciting verse No. 14, and then binds them into two parts with wool or blue and red threads.

The mantras used by Vārāha are quite different from those of the other Sūtras. This Vārāha Sūtra prescribes another Sīmantonnayana when the bride is taken home after marriage.

Supplementary rites.

This pricipal rite of the Sīmantonnayana has been supplemented by one of the three following rites:—

(a) Garlanding the wife, with a wreath of Udumbara or Yava (barley) fruit;

(b) The wife looking into a pot full of water, clarified butter, rice or other cooked food; or

(c) the drinking of water by the wife. As described by Ās'valāyana, the parting of the hair followed by the singing of the lute-players, is quite a unique rite, of the peculiar feature of which we shall speak later on.

(d) S'āṅkhāyana, Kauṣītaki, Pāraskara and Gobhila prescribe that fruits of the Udumbara (which are used in the parting of the hair) should be tied together with a threefold thread into a garland and the husband should put that garland round the wife's neck with the verse "Ayam ūrjāvato." (No. 28).

Mānava, Baudhāyana and Āpastamba prescribe the

garland of Yava (barley) ears instead of Udumbara fruits. The accompanying Mantra according to Baudhāyana is Yavosi Yavayāsm. (No. 223).

(b) Bhāradvāja adds that three pots full of cooked rice should be prepared, sprinkled with clarified butter and placed near the Gṛhya fire, along with a fourth pot full of water. The wife looks into them one by one and the husband questions her "What do you see?" The wife replies, "I see sons, cattle" etc. According to Gobhila the wife is to look into the cooked mess for the sacrifice (Sthālīpāka); in a pot full of water according to Jaimini, and in clarified butter according to Khādira. The conversation that takes place in all these cases is of the same type " I see sons, cattle, long life for the husband etc." According to S'āṅkhāyana and Kauṣītaki, grains of rice and barley are put in a pot full of water and the wife is to drink that drink seven times with verses No. 244 and 304 and the five following verses (Ṛg. II 324–8). After she has drunk of it, the husband touches her belly and utters verse No. 282. Bhāradvāja writes that after she has looked at the cooked mess of food, she should eat of it and observe silence till the rising of the stars. Āpastamba writes that after the ears of yava (barley) have been put round her neck[1] (according to the commentator Haradatta, 'to the head of the wife, he ties barley grains with young shoots', tied in a thread ; and Sudars'ana also says the same) she should observe silence. When

1. SBE. Vol. 30 Page 280.

the stars appear, he should go with her towards the east or north, touch a calf, utter the "Vyāhṛtis;" then the wife should give up her vow of silence.

Lute playing.

Now we can proceed to the peculiar feature of the Sīmantonnayana, which is the singing of the lute-players.[1] There are two lute-players, who are asked to sing songs in praise of a king or some other person, if he were more valiant.[2] Āpastamba notes here a stanza to be sung among the Sālvas and this seems to be the original stanza, recited at the occasion. (Yaugandhari is the name of a king of the Sālvas, and it is obvious that the author of the Mantra-Pāṭha must have had some connection with this or another king of the Sālvas. Winternitz, Introduction to Mantra-Pāṭha, page XI). It runs thus: "Yaugandharir eva no rājā iti Sālvīr avādiṣuḥ vivṛttacakrā āsīnās tīreṇa Yamune tava."

Would it be wrong to suppose that the custom of Sīmantonnayana might have had its origin among the

---

1. अथाह वीणा गाथिनो राजानं संगायन्त अपि यो वाप्यपि अन्यः वीरतरः । K. 1. 22.

2. Sīmantonnayana, as a religious rite, is not performed in the present days. Its traces are, however, to be found among certain social customs which have been preserved by women. The parting of the hair is not one of its forms; but the adorning of the hair of the pregnant woman with flowers is very common. The lute playing is not there; Songs of heroes are, however, sung, which describe the brave deeds of kings and heroes. The songs of Rāma and Kṛṣṇa are still sung. In recent times, however, they are supplemented by the songs of S'ivājī the founder of the Marāṭhā kingdom, Lokamānya Tilak and Mahātmā Gāndhī, the heroes of the present times.

Sālvas on the bank of the Yamunā ? When it was used by Brāhmaṇas just as in other places, they replaced Soma[1] as their king and composed a new Mantra song:

" Soma eva no rājā
ityāhur Brahmaṇīḥ prajāḥ
vivṛttacakrā āsīnās
tīreṇāsau tava ... "

" Soma is our only king. Thus spoke Brāhmaṇas (people) sitting on thy banks, and turning round the wheel, O..." and Āpastamba prescribes that after this should be added the name of the river by which the performers lived. Hiraṇyakes'in actually substitutes Gaṅgā at this place, while Pāraskara, Ās'valāyana, Baudhāyana and Bhāradvāja give prescriptions just like Āpastamba. It is noteworthythat the Kāṭhaka and Vārāha Sūtras of the Black Yajurveda and the Sūtras of the Sāmaveda do not ordain this lute playing. Gobhila says that Brāhman women should sit by the side of the would-be mother pronouncing the auspicious words "A mother[2] of valiant sons" etc. S'āṅkhāyana prescribes that a woman who is cheerful should sing to her or even the woman herself should sing songs.

In the end As'valāyana notes a special feature of

---

1. एष वो भारता राजा सोमोऽस्माकम् ब्राह्मणानां राजा ।
T. S. I. G. 10. 1.

2. वीरसूः जीवसूः जीवपत्नी इति ब्राह्मण्यो माङ्गल्याभिः वाग्भिः उपासीरन् । I. 14. 8.

the rite. He says " They should do whatever will be told to them by the old Brāhman women, whose children and husbands are living. "

It shows that the practice was originally traditional and was then accepted as religious.

A bull is ordained to be given at the end as the sacrificial fee (Ā. 1. 14. 9. S. 1. 22. 7. K. 1. 22.)

Kāṭhaka (31. 51) simply says that the priest should be honoured, but Jaimini (1. 7) suggests garments or gold to be given as the sacrificial fee.

It would be certainly interesting to look at the order in which the various rites of the Sīmantonnayana have been arranged. The following is a list of various rites.

The order of the rites.

I. The religious rite — Homa. (H.) (Sacrifice).

II. The principal, characteristic rite — Sīmantonnayana (S.) (parting of the hair-line).

III. The supplementary rites.

(a) Mālā-dhāraṇa (M.) (wearing of a garland).

(b) Prekṣaṇa (P.) (looking into a pot of water etc.)

(c) Udaka-prāśana. (U.) (drinking of water.)

IV. The popular rite. Vīṇa-gāyana. (V.) (lute-playing).

V. The minor rites.

Maunadhāraṇa	(Mau.)
	(observation of Silence)
Lokācāra	(L.)
	(popular usages.)

The Ṛgveda Sūtras observe one common order; S'āṅkhāyana and Kauṣītaki agreeing in each and every rite. Ās'valāyana keeps the same order but with the omission of the supplementary rites.

A.	H	S.		V.		L.
S.	H	S.	M.	V.	U.	L.
K.	H	S.	M.	V.	U.	L.

The Pāraskara Sūtra of the Black Yajurveda follows the general order of the Ṛgveda Sutras, with the omission of one supplementary (Udakaprekṣaṇa) and one minor (Lokācāra) rite.

P.	H.	S.	M.	V.

In the Sāmaveda Sūtras, there does not seem to exist much uniformity in order. The religious rite is absent in two of the three Sūtras and the only common thing is that the principal rite of Sīmantonnayana is always followed by the supplementary rite, Udakaprekṣaṇa.

G.		M	S.	P.	L.
J.	H.		S.	P.	
Kh.			S.	P.	

In the first group of Black Yajurveda Sūtras, namely, Baudhāyana, Bhāradvāja, Āpastamba and Hiraṇyakes'in, we find a certain order. Generally the religious rite (Homa) is followed by the principal rite,

Sīmantonnayana, which in its turn is followed by the popular rite Vīṇāgāyana. The supplementary and minor rites follow the popular rites. In short the order would be as follows:

(1) The religious rite;
(2) The principal rite;
(3) The popular rite;
(4) The supplementary rite.
(5) The minor rite.

The one exception is in Baudhāyana, when the popular rite follows the supplementary rite and in Hiraṇyakes'in, where the supplementary and the minor rites are absent.

B.	H.	S.	M.	V.		
Bh.	H.	S.		V.	P.	Mau.
Āp.	H.	S.		V.	M.	Mau.
H.	H.	S.		V.		

In the second group of Black Yajurveda Sūtras, namely Mānava, Kāṭhaka and Vāraha, only the religious and the principal rites exist and the religious is always followed by the principal rite.

M.	H.	S.
Ka.	H.	S.
V.	H.	S.

Suggestion on the origin of the Sīmantonnayana.

The Saṃskāra Sīmantonnayana seems to have its origin somewhere in popular customs of pre-Brahma-

nical times, and was turned into a Saṃskāra in later Vedic times. It seems to be more a tradition or custom and unlike Upanayana it never attainded to that socio-religious importance of a Saṃskāra in earlier Vedic times. From some sundry references, Atharvaveda IX. 8. 13, VI. 134. 3, Aitareya Brāhmaṇa V. 7. 4; Pañcaviṃs'a Brāhmaṇa XIII. 4. 1. XV. 5. 20, Taittirīya Brāh. II. 7. 17. 3 and S'atapatha Brāh. VII. 4. 1. 14 it can be seen that Sīman or Sīmanta meant the parting of the hair; but as to the existence of a rite of parting them upwards, we have no knowledge of it.

The attainment of motherhood is perhaps the most important phase in a woman's life. The whole of her being is so essentially changed that it is no wonder that there are corresponding changes in her mode of dressing and in the arrangement of her hair. It seems to be quite in keeping with human tendencies. In primitive tribes also, which still exist today, there is a tendency to have a matron's hair arranged in a different way from that of a maiden.[1]

So it would not be highly illogical to suppose that in the early Vedic period the maiden locks were made in a different fashion than that of a matron. Possibly there (cf. चतुष्कपर्दा युवतिः) used to be no parting line and with the Sīmantonnayana they began to have that parting line, at the approach of motherhood, as the mark of a matron. This social custom, in latter Vedic

---

1. Hambly, O. E. P. P. Page 500, 310.

period, when the zeal[1] for sacrifices was at its highest, was added with a preliminary sacrifice and made into a socio-religious Saṃskāra.

As we read the descriptions of this Saṃakāra from all the Sūtras, we feel as if it is being fashioned before our own eyes. A little discussion of the rites will help us to make this statement clear.

(a) The principal rites of this Saṃskāra are Sīmantonnayana (parting of the hair) and Vīṇā-gāyana (lute-playing and singing of heroic songs).

Really speaking, these two seem to have more to do with the mother than with the child and yet they are so important that one of them has given its name to the whole Saṃskāra. Unless there were a strong social custom behind it, it does not seem possible that this insignificant thing could get the upper hand of the other significant rites that exist in the Saṃskāra,

(b) The significant rites are the following.

(1) Putting the wreath of Udumbara flowers round the wife's neck:

(2) Sipping of water with verses (" May the germ come into womb " etc.).

(3) The looking of the wife in some pot full of water with the conversation: " What do you see ? " asks the husband. " I see sons.

1. This zeal for sacrifices can also be seen from the fact that cātra (mantha and araṇī) are prescribed as one of the implements for Sīmantonnayana by P. and G. Also in Puṃsavana, S. and K. prescrib the use of a part of a sacrificial post, exposed to fire, for the preparation of the nasta.

cattle, the long life of my husband," replies the wife.

These are minor rites though significant. They are subordinate to the principal rite of parting the hair. Perhaps in the process of changing this custom into a socio-religious Saṃskāra, the non-significance of the principal rite was observed and so the additions of these minor rites effected. All Sūtras except Ās'valāyana and Hiraṇyakes'in prescribe one of the three above-mentioned rites as a supplement to the principal rite.

(c) Ās'valāyana (1. 14. 9) says all that should be done whatever old Brāhman women whose husband and children are living, might tell them to do.

This shows the reliance of this Saṃskāra on tradition. Whatever traditional things old women might tell, are to be done. This leaves a great scope for the intrusion of various things.

(d) The Kāṭhaka and Vārāha Sūtras represent quite a different growth[1] of this Saṃskāra. According to their descriptions the Saṃskāra is more the arrangement of the hair. For in the process we find that the hair is to be loosed, then combed, made into two parts and tied with wool or thread.

---

1. The Mānava, Kāṭhaka and Vārāha Sūtras have prescribed a separate Sīmantonnayana in the marriage rite, when the bride is taken home. In Ās'valāyana we find that the husband loosens the knot of the hair (1. 7. 13). But it seems to have another significance. The question is, whether this custom formed a part of the marriage ceremony in the beginning; but it would be better to discuss it along with the marriage ceremony.

So much divergence in growth of the rite would not have been, perhaps, possible had the nature of the Saṃskāra been quite fixed. It was not fixed in pre-Brahmanical times; and in Brahmanical times the process of formation was going on, and there being ample scope for development, as traditions were fully allowed, quite different developments occurred.

CHAPTER VII.

JĀTAKARMAN

The word Jātakarman means the Karman or the thing to be done for the one born.

Jātakarman

Jātasya Karman iti Jātakarman. The word Karman has been used in a collective sense. It does not denote one certain act or rite but rather a number of cumulated rites. The several rites which go to make up the whole rite seem to be complementary to each other, none of them being most prominent. The greeting of the child by the father, however, could be said to be the outstanding feature of the whole Saṃskāra. We shall try to verify the statement as we proceed with our discussion.

The time for the performance of the rite need not be very rigidly described, as it is to be done as soon as the child is born.

The time

According to Ās'valāyana (1. 15. 1.) the father should touch the child before other people touch it and should then perform the rite.

S'āñkhāyana (1. 24) and Pāraskara (1. 16. 4) give the same time, but express it in a different way. In their opinion, the rite should be performed before the navel string is cut. Jaimini (1. 8) ordains it to be performed before the child is given breast, while Gobhila

(2. 7. 17) and Khādira (2. 2. 33) prescribe it to be done before both of them, i.e. cutting the navel string and giving the breast.

After the rite follows the preliminary sacrifice.

The preliminary Sacrifice.

In the Sūtras of the Ṛgveda and in one group (B. Bh. Ap. and H.) of the Black Yajurveda the preliminary sacrifice is absent. The other group of the Black Yajurveda (i.e. M., Ka., V.) begins the rite with the preliminary sacrifice. The Sūtras of the Sāmaveda, namely Gobhila and Khādira, do not prescribe any preliminary Sacrifice, but utilise the Soṣyantī-homa, i.e. the sacrifice for the woman in labour, as one and give oblations into the fire reciting the secret name which the father intends to give to the child just born. Baudhāyana of the first group of the Black Yajurveda prescribes a homa at the end of the Saṃskāra and, though in S'āñkhāyana that homa is absent, still the S'āñkhāyana-Gṛhya-Saṁgraha prescribes one with the Mahāvyāhṛtis. The Bṛhadāraṇyaka Upaniṣad (VI. 4. 24-28) which is perhaps the source of all these rites, namely Jātakarman, Nāmkarman, Puṃsavana, Garbhādhāna etc., prescribes a preliminary sacrifice. So it seems probable that though the Sūtras do not treat the homa very minutely, some sacrifice was performed before the birth of the child, immediately at the birth of the child or at the end of the Jātakarman rite.

To sum up, the *homa* appears:

(a) before the birth of the child, in G. 2. 7. 13

and Kh. 2. 2. 29;

(b) at the birth of the child in Bṛh. Up. VI. 4. 24; M. 1. 17. 2; Ka. 34. 4., V. I, and S. G. S.;

(c) after the rite of Jātākarman in B. 2. 1. 13.

The mantras used for oblations are various as usual.

(a) Bṛh. Up. prescribes verses Nos. 34, 199, 218.

(b) Mānava prescribes twenty-one oblations with verses (No. 7 etc.,) calling them Āyuṣya homa, i. e. a homa for long life.

(c) The oblations are eight in number in the Kāṭhaka and, as is usual with it, the mantras are peculiar to it. The oblations are with verses Nos. 79, 86, 88, 159, 163, 278, 300.

(d) Vārāha prescribes verses Nos. 105, 187.

These oblations come in the middle, i.e. between the whispering in the ear and the prās'ana.

(e) S.-Gṛhya-Saṇgraha prescribes verse No. 187.

(f) Baudhāyana's oblations come in the end; they are given with verses Nos. 201, 270, 298.

The first two oblations are made out of the cooked mess of food and the other two with clarified butter.

(g) The mantras, prescribed by Gobhila and Khādira at the Soṣyantī homa are the following two : Verses Nos. 229, 302.

After the preliminary sacrifice we turn to the details of the Jātakarman. The whole thing is popularly called Medhājanana, even in the present times, though

it is seldom performed. But the procedure discloses various rites and it is not very easy to classify them. Let us begin with the classification according to Hillebrandt. In his Ritual-Literatur (page 42) he has given the following rites :

(a) Āyuṣya.
(b) Medhājanana.
(c) Stanapratidhāna.
(d) Nāmakaraṇa.

The last two rites can be classified without difference of opinion, but in the case of the first two, Sūtras differ. The terms Āyuṣya and Medhājanana are not expressive of the action as Nāmakaraṇa is, but they rather express the intention which lies behind the acts; and so it is quite natural that difference of opinion should arise in determining which action expresses which meaning. So perhaps it is advisable to classify the rites with names that would denote the action rather than the intention and then in the end to discuss the propriety of the names given. With this view in mind, here is an attempt to sort the rites in a different way, i.e. with terms expressive of the acts performed therein and not of the intention which they disclose. So this is our classification of the rites:

(A) Whispering in the child's ear.
(B) Feeding the child with honey and clarified butter.

(C) Stanapratidhāna.

(D) Nāmakaraṇa, i.e. name-giving.

(E) Measures to keep off evil.

The Bṛh. Up. which is the nucleus of the further development in these Sūtra-Saṃskāras, gives the following rites:

(a) Preliminary Homa.

(b) Whispering in the child's ear.

(c) Feeding the child with honey and clarified butter.

(d) Nāmakaraṇa i.e. name-giving.

(e) Stanapratidhāna.

(f) Mātur-abhimantraṇa.

(A) Whispering in the Child's ear

This whispering in the child's ear is the nucleus round which the following minor rites have gathered:

(1) touching the child's body,

(2) smelling on the child's head,

(3) reciting prayers over the child,

(4) breathing on the child.

The whole thing has grown into a huge unwieldy ritual and perhaps it is better to describe the principal rite in short and then just to mention the minor supplements and the verses that accompany them.

The principal rite.

The Bṛh. Up. (6. 4. 25) gives the following description of the rite. " Then the father holding his mouth over[1]

1. अथास्य दक्षिणं कर्णं अभिनिध्याय वाग् वाग् इति त्रैः ।
Bṛh. Up. 6. 4. 25.

the right ear whispers in the child's ear 'Speech, speech' three times." The following Sūtras give nearly the same process. But the verses they use with it are different as given below.

The name of the Sūtra.		*The verse used.*
Ā.	gives the recitation of the verse no.	206.
S.	„	248.
K.	„	248.
B.	„	3.
Āp.[1]	„	11, 32
P.	„	3, 113

Pāraskara has named this recitation as "Āyuṣya."

This table shows the minor rites and the verses which accompany the miner or principal rite.

The name of the rite.	The names of the Sūtras and the verses which are given therein.					
	A.	S.	K.	B.	Āp.	P.
(1) Touching the child's body.	32. 62. 36.				120.	120.
(2) Smelling on the child's head.					12. 32.	
(3) Reciting prayers over the child.		249.	249.	16.	12. 32.	
(4) Breathing on the child.		76 etc.	76 etc.	32.		

1. उत्तराभ्यामभिमन्त्रणं मूर्धनि अवघ्राणं दक्षिणे कर्णे जापः ।
Āpa. 4. 15. 1.

Pāraskara then adds a rite which is quite singular. He makes five Brāhmaṇas sit round the child in five quarters and causes them to say Prāṇa, Apāna, Vyāna, Udāna and Samāna, following one after the other. If the father could find no Brāhmaṇas, then he is to do it all himself. As to the significance of this rite, we shall discuss it later on.

Mānava, Bhāradvāja and Vārāha follow a different method. Instead of supplementing the main rite with other rites, they have amplified it into a long elaborate process.

(a) Mānava prescribes that the middle leaf of the three-fold leaf of a Palās′a should be entered into the right ear first and then in the left ear. And through that leaf the mantras:

" I give Bhū unto thee "

" I give Bhuvas unto thee "

" I give Suvas unto thee "

" I give Bhū, Bhuvas, Suvas unto thee "

should be recited in each ear alternately.

(b) Bhāradvāja has given the same process. Only it is proceeded by the Abhimarṣaṇa of the child with the verse " Vṛdhat. "

The whispering is to be done not four times as given in Mānava but three times, once in the right ear and twice in the left. Then follows the Abhimantraṇa with verses Nos. 32, 216. " Be a stone " and " Intelligence to thee, god Savitar. "

Vārāha follows the same method, but requires the

child to be brought near the Gṛhya fire and then it is near that fire that this whispering in the ear through the Palās'a leaf is to be done. This is followed by the Abhiman- traṇa with verses Nos. 32, 12. " Be a stone " and " from limb and limb " and touching the ground where the child sleeps with the verse No. 311 " I know your heart, O earth "

Hiraṇyakesin and Kāṭhaka do not prescribe this wishpering in the ear.

Hiraṇyakes'in (2. 3. 2.) gives a process, which is quite unique and seems to be invented after the verse No. 32 " Be a stone. "

The father should place a stone on the ground, on it an axe; on the axe a golden thing. Then these things should be turned upside down so that the stone comes uppermost; he should place the child on the stone and then recite verses Nos. 32, 12 " Be a stone " and " from limb and limb. "

Kaṭhaka (34. 7) does not mention the whispering in the year, but only the breathing over the child with verse No. 54. " Suck long life, suck old age. "

Bhāradvāja and Jaimini have introduced two rites which are quite unique and seem to have been fashioned after the grasping of the hand, i.e. Hasta-grahaṇa, and the handing over of the child to a deity, i.e. the Paridāna of the Upanayana Saṃskāra.

After feeding the child with honey, curds and ghee, the father grasps the right hand of the child with his right hand and recites verse No. 3, " Agṇi is

Pāraskara then adds a rite which is quite singular. He makes five Brāhmaṇas sit round the child in five quarters and causes them to say Prāṇa, Apāna, Vyāna, Udāna and Samāna, following one after the other. If the father could find no Brāhmaṇas, then he is to do it all himself. As to the significance of this rite, we shall discuss it later on.

Mānava, Bhāradvāja and Vārāha follow a different method. Instead of supplementing the main rite with other rites, they have amplified it into a long elaborate process.

(a) Mānava prescribes that the middle leaf of the three-fold leaf of a Palās´a should be entered into the right ear first and then in the left ear. And through that leaf the mantras:

" I give Bhū unto thee "

" I give Bhuvas unto thee "

" I give Suvas unto thee "

" I give Bhū, Bhuvas, Suvas unto thee "

should be recited in each ear alternately.

(b) Bhāradvāja has given the same process. Only it is proceeded by the Abhimarṣaṇa of the child with the verse " Vṛdhat. "

The whispering is to be done not four times as given in Mānava but three times, once in the right ear and twice in the left. Then follows the Abhimantraṇa with verses Nos. 32, 216. " Be a stone " and " Intelligence to thee, god Savitar. "

Vārāha follows the same method, but requires the

child to be brought near the Gṛhya fire and then it is near that fire that this whispering in the ear through the Palās'a leaf is to be done. This is followed by the Abhiman- traṇa with verses Nos. 32, 12. " Be a stone " and " from limb and limb " and touching the ground where the child sleeps with the verse No. 311 " I know your heart, O earth "

Hiraṇyakesin and Kāṭhaka do not prescribe this wishpering in the ear.

Hiraṇyakes'in (2. 3. 2.) gives a process, which is quite unique and seems to be invented after the verse No. 32 " Be a stone. "

The father should place a stone on the ground, on it an axe; on the axe a golden thing. Then these things should be turned upside down so that the stone comes uppermost; he should place the child on the stone and then recite verses Nos. 32, 12 " Be a stone " and " from limb and limb. "

Kaṭhaka (34. 7) does not mention the whispering in the year, but only the breathing over the child with verse No. 54. " Suck long life, suck old age. "

Bhāradvāja and Jaimini have introduced two rites which are quite unique and seem to have been fashioned after the grasping of the hand, i.e. Hasta-grahaṇa, and the handing over of the child to a deity, i.e. the Parídāna of the Upanayana Saṃskāra.

After feeding the child with honey, curds and ghee, the father grasps the right hand of the child with his right hand and recites verse No. 3, " Agṇi is

long-lived " and then, heating his hand over the fire he touches the child, while reciting verse No. 70 " With the lustre of Agni, " and then once more with the Vatsapra-hymn. Then he touches the ground where the child sleeps with verse No. 311 " I know your heart, O Earth. "

Jaimini like the other Sāmaveda Sūtras, has no whispering in the child's ear, but still he prescribes that the father should recite verse No. 11 " from limb and limb " over the child and then follows the rite of handing over the child to the following deities: Day, Night, Day and Night together, Fortnight, Month, Season, Year, Old Age and Death.

(B) Feeding of the Child.

Now comes the second rite, namely feeding the child with honey, curds and clarified butter etc., which seems as if to be competing with the first rite for prominence. It has perhaps equal claims for importance. It has been mentioned by nearly all Sūtras, which omit the first rite altogether, mention the second not only once but twice; the second feeding being a sort of imitation of the first feeding and being of a more popular nature than whispering in the ear; it is likely to be older.

(I) Bṛh. Up. (VI. 4. 25) prescribes that the father should mix together curds, honey and ghee and that that mixture be given to the child to eat with the mantras, " I put Bhū into thee, " etc. After Bṛh. Up. let us take the Sūtras in the usual order.

(a) As soon as the child is born, before other people

touch him, according to Ās'v. (1. 15. 1.), the father takes ghee, honey and the dust of gold, mixes them and gives the mixture to the child to eat with some thing (a ring ?) made of gold while whispering the mantra No. 168.

(b) S'āṅkhāyana and Kauṣītaki give the same procedure, but in the place of honey and ghee they prescribe a mixture of four things, namely honey, ghee, curds and water.

They also prescribe a mixture of rice and barley as an alternative to the first mixture. The verses which accompany the rite are Nos. 76, 168.

According to the view of Maṇdukeya as quoted by S'āṅkhāyana, the black, white and red hair of a dark-coloured cow should be pulverised[1] and that powder be added to the mixture of the four things prescribed above, namely clarified butter, honey, curds and water. This mixture should be given to the child to drink with recitation of the above-mentioned verses, or with the other four verses, No. 185. etc. The Sūtras of the Sāmaveda give nearly the same description, at the same time preserving their individuality.

(a) According to G., as soon as the birth of a child has been declared to the father (2. 7. 17.), he should tell them to wait and not to cut the navel string or to give it breast. Before these are done, he should powder

1. अभ्यवहारयोग्यानि कृत्वा । S'gs. 1. 24.
मशं कृत्वा । S' 1. 24. 6.

rice and barley with the process which has been prescribed for the powdering of Nyagrodha shoot in Puṃsavana (G. II. 6.5). Then he should take some of the mixture with the thumb and the fourth finger of his right hand and he should smear it on the tongue of the child with verse No. 69. This is followed by the feeding of ghee with some thing made of gold. He should take some ghee and offer it into the mouth of the child as an oblation with verses Nos. 207, 269.

(b) Khādira follows Gobhila in all details except in the case of the feeding with ghee, where he prescribes only one verse, which is No. 207.

(c) Jaimini gives only one feeding and that is with the mixture of powdered rice and barley. The mixture should be stirred with some golden object and then be given to the child to drink before it is given breast. The verse to be recited is No 60.

The Sūtras of Yajurveda divide themselves in their usual two groups.

(a) Baudhāyana, Bhāradvāja, Āpastamba and Hiraṇyakes'ain give rather a primitive form of this feeding, while the other group, (b) Mānava, Kāṭhaka and Vārāha, give it a sort of religious form by prescribing the remnants of the sacrificial oblations to be mixed with them. Pāraskara this time goes with the first group.

Let us take the four Sūtras of the first group.

Baudhāyana prescribes (2. 1. 7-8) that curds, honey and ghee should be mixed together with a golden

object and then be given to the child to drink with the recitation of verse No. 176. The remaining should be put on the footstep of a cow with the Vyāḥrtis.

(b) Bhāradvāja (1. 24) prescribes the mixing of curds, ghee and honey, that mixture being given three times to the child with the help of three Darbha blades or some golden object. The verse to be repeated is No. 188.

(c) Āpastamba prescribes (6. 15. 4) that honey and ghee should be mixed. and some golden object tied to the Darbha blade and dipped into the mixture. Then taking some mixture out of it the father should give it to the child to eat with verse No. 117.

He again prescribes a supplementary feeding. After the child's bath, curds and ghee are to be mixed and this speckled butter should be taken in a brass vessel and with that he should feed the child four times with the sacred words No. 187.

The remaining should be mixed with water and poured out in the cow-shed.

(d) Hiraṇyakes'in (2. 3. 9) prescribes the following process. As in the description of Āpastamba, a golden object is to be tied to a Darbha blade, and with that ghee should be given to drink to the child, which is held eastwards on the slab of stone. The verse used is No. 186.

(e) Pāraskara (1. 16. 4), who this time agrees with the first group, writes that honey and ghee or only ghee should be taken out by the fourth finger with some

golden object being put between, and given to the child with the mantras in No. 192.

The other group has given a religious touch to the feeding.

(a) The Mānava (1. 17) prescribes that the ghee that is left after the offering of twenty-one Āyuṣya oblations should be mixed with curds, ghee and water and be thrice given to the child to drink with a piece of gold and with the recitation of verse No. 32.

(b) The description in the Kāṭhaka (34. 35) is very complicated. The remnants of the preliminary oblations are to be preserved in a brass vessel. The mouth should be purified by the touch of gold with the verse No. 7 and then washed with water.

The three verses, (Ṛv. I 90-6-8) No. 197, should be recited over the breasts, and then the remnants of the oblations are to be mixed with ghee and honey and the mixture given into the child's mouth first and then the breast is to be offered to the child with verse No. 54.

(c) According to the Vāräha (I) the remnants of the oblations are to be gathered in a brass vessel, gold is to be mixed with it, and it is to be given to the child to drink four times with the recitation of the Sacred Word (Mahāvyāhṛti).

(C) Stanapratidhāna.

First we take up Stanapratidhāna.

This rite has been mentioned also in Bṛh. Up. (VI. 4. 27-28).

The father hands over the child to the mother and gives it the breast, with the recitation of verse No. 224.

Then he recites verse No. 59 over the mother.

The Sūtras of Yajurveda mention this rite without exception. The first group of Black Yajurveda, namely (B., Bh., Āp. and H.,) has amplified the rite a good deal, while the other group of M., Kā. and V. gives it in a simpler manner. Pāraskara who also this time goes with the first group, has amplified the rite.

Let us take the second and shorter group first.

Mānava (1. 17. 7) prescribes that the breast has to be washed and be given to the child with verse No. 70.

Kāṭhaka (34. 6) has mixed up this Stanapratidhāna with the feeding of the child with honey and ghee. Over the breasts, the Ṛcas " Mādhu vātā " (Ṛg. I. 90, 6. 8) are recited each with one verse of the first two and then the two together with the third verse and washed. Then the child is fed with honey and ghee and then the breast is given to the child with verse No. 54.

Vārāha (I) simply mentions that the breast should be given to the child with verse No. 70.

The right breast is to be given first and then the left.

Now we turn to the amplified process of the same rite. According to Bau. (2. 1. 9-11) the father places the child on the lap of the mother while reciting the four verses, Nos. 281 etc.

Then he recites verse No. 224 over the breast and

recites verse No. 125, while the child is sucking the mother's breast.

According to Bhāradvāja (1. 25) the father places the child on the lap of the mother with verse No. 203 and causes the breast to be given to the child with verse No. 29.

The process is the same according to Āpastamba (VI. 15. 5).

The father places the child on the lap of the mother with verse No. 203, and causes the right breast to be given to the child first wit h verse No. 29, and then touches the ground with the two verses, Nos. 220 and 208.

Then the mother places the child down on the ground, over which the father has recited the Mantras, and then he recites No. 140.

Hiraṇyakes'in (2. 4. 1-4) gives nearly the same rules. The father places the child on the mother's lap and recites verse No. 230 and whispers the verse 203 and then washing the right breast, gives it to the child with verse No. 29. Then he gives the left breast. Then he touches the two breasts and recites No. 140.

In Pāraskara, with verse No. 59 the child is given on the mother's lap, with verse No. 68 the right breast is washed and given to suck and with verse No. 224 the left.

(D) Nāmakaraṇa or name-giving.

The following rite, which is next in importance to the foregoing two rites, is the giving of a secret name.

This secret name goes back to a belief which is found among primitive[1] people all over the world.

If one could keep one's name secret, it was not supposed to be possible to be subject to other evil influences. To be able to know the secret names of others was thought to be a great privilege.

In Bṛh. Up. (VI. 4.26) we find the description of giving a secret name in the Jātakarman. It is given by the father to the new-born child after feeding it with honey, curds and ghee. He recites that name at the end of the words, "Vedo'si," and keeps it as a secret name. The Sūtras of Ṛgveda mention this name in the Jātakarman. Āp. (1. 15. 8) mentions a secret name which should be known to the father and mother only and that should be used when the boy would greet his preceptor. Śāṅkhāyana and Kauṣītāki (1. 24) mention this secret name at the Jātakarman.

At the end of verse No. 168, "I give unto thee etc.," when the father feeds the child with honey, ghee, curds and water, he utters that name. It is to be known only to the father and mother.

Out of the Sūtras of the Yajurveda only Baudhāyana 2.1-5), Apastamba (6. 15. 2. 3) and Kāṭhaka (35. 1) mention the Nāmakaraṇa in the Jātakarman. According to Baudhāyana, the father smells over the child's head and recites verse No. 32 and at the end of this recitation he utters the name which is to be given to the child according to the natal constellation. The connection between

1. Hambly, Origins of education among primitive people, p. 42.

natal constellation and the secret name will be discussed separately. Āpastamba gives nearly the same description. The father takes the child on his lap, recites some verses over it, smells its head and whispers verse No. 32, " Be a stone, be an axe. " As to the recitation of the verse, Sudars'ana and Haradatta differ (cp. APG.); and in the verse *as'mā bhava* he inserts after *abhi-jighrāmi,* the *nakṣatra-name* which is to be the secret name of the child.

Kāṭhaka (34. 1) says that a name should be given to the child as soon as it is born. The commentators Devapāla and Ādityadars'ana have tried to explain what is meant by the prescription 'as soon as the son is born.' According to Devapāla the name is to be given after cutting the navel string, while in Ādityadars'ana's view, it is to be given after feeding the child with honey and ghee. In the times of these two commentators, the giving of a secret name seems to have been out of use, and therefore they find difficulty in explaining the expression 'as soon as the child is born.' Devapāla makes the following statement : " Some maintain that this is Nāmakaraṇa, but it is not the proper Nāmakaraṇa ceremony. The proper Nāmakaraṇa is performed on the eleventh day because the first ten days are a period of impurity according to the Smṛti.

Ādityadars'ana has explained it in a different way. He says that the prescription that the name is given as soon as the child is born, means that the name is then determined or thought over. As soon as the son is

born, the father should think and decide in his mind what name is to be given to the child on the tenth day. The significance of the secret name is here quite forgotten.

Even in the time of the Kāṭhaka itself, the secret name seems to have been forgotten, though it mentions two name-givings, one at the jātakarman, and the other at the Nāmakaraṇa, when the same name was to be repeated. He mentions, however, the opinions of others who say that the second name should be different.

The other Sūtras of Yajurveda, i.e. M. (1. 18. 2) Bh. (1. 26) H. (2. 4. 10-15) and Vārāha (2), though they do not mention a secret name in the Jātakarman, still in the Nāmakaraṇa they mention two names, one to be known only to the father, mother, and precepter, and the other, the ordinary name. For this necessity of a second name they refer to Taitt. Samh. VI. 3. 1. 3 which says that a Brāhmaṇa who has two names will be successful. Hardatta also has a quotation according to which the Somayāgī, one who performs a Soma Sacrifice, should have a third name also.

Now we proceed to the Sūtras of Sāmaveda. They seem to be unanimous with regard to conferring a secret name at the Jātākarman. Gobhila (2. 7. 15) and Khādira (2. 2. 31) prescribe the conferring of this secret name at the end of the Soṣyantīsavana or the homa for the woman in labour. The Sūtras of the other Vedas prescribe the Soṣyantī-homa and besides a separate homa as a preliminary Sacrifice for the Jāta-

karman (see S. V. M. 1. 17. 2 ; B. 2. 1. 13 ; Kā. 34. 4; and V. I. V.); while the Sūtras of the Sāmaveda use the homa for the woman in labour as the preliminary Sacrifice. As soon as the father hears of the birth of a son, he offers two oblations and utters the name to be given at the end of the second verse. The verses used at the sacrifice have already been mentioned in the description of the preliminary Sacrifice.

Jaimini (1. 8) prescribes the giving of this secret name after feeding the child with the mixture of powdered rice and barley and after the Paridāna, the handing over of the child into the guardianship of some deity, which is a peculiar feature of Jātakarmān, in Jaimini.

After the survey of the three outstanding points of the Jātakarman namely (1) whispering in the ear. (2) feeding the child with honey and ghee and (3) the conferring of a secret name, we pass off to the comparatively minor rites of this ritual most of which are restricted to the Sūtras of the Yajurveda.

(E) Measures against evil influences.

In the end we come to the minor rites, i.e. the measures invented to keep evil influences from the child. They could be classified thus :—

(a) bath ;

(b) holding a pot full of water over the head ;

(c) tying gold round the child's right wrist ;

(d) whispering over the ground and the mother ;

The first two belong to Yajurveda Sūtras, while the third is found in Ṛgveda Sūtras. The fourth is to be

found here and there, for example in P. (I. 18. 18.)

(a) This bath has been mentioned by only three Sūtras of the Black Yajurveda, namely Baudhāyana, Āpastamba and Hiraṇyakes'in. In Baudhāyana (2. 1. 3.) the child is given a bath as soon as it is born and then follow the other rites; but in Āpastamba (6. 15. 4.) and Hiraṇyakes'n (2. 3. 10) it is washed after feeding it with honey and butter. The verses used by three of these Sūtras are Kṣetriyaitvā and the following five (M, II. 12. 6-10). The other precautionary measure has been given by the first group of the Black Yajurveda (B. Bh. Āp. & H.) and Pāraskara has followed them.

At the end of the rite, a pot full of water is placed near the head of the mother and the child, or held over their heads, with the recitation of verse No.48, requesting the waters to keep watch over the child and the mother.

The third rite is fouud in S' (1. 24. 11-12) and K. (1. 24). At the end of the rite, a piece of gold is tied in a thread of wool which is tied round the child's right hand's wrist for ten days till the mother leaves the child-bed.

Sarṣapa-Homa (A sacrifice with mustard seeds.)

One more rite has so long been left out to be mentioned along with other rites of Jātakarman and that is the Sarṣapa-Homa.

Sutras of Yajurveda, except M. & Bh., and J. of Sāmaveda have mentioned it. At the end of the rite it is prescribed (Āp. 6. 15. 6) that the father should

take a handful of mustard seeds together with rice-chaffs and throw them into the fire, with the recitation of the given verses (Mp. 2. 13. 7-2. 14. 2) saying "svāhā" at the end of every verse. Then he should order the guards of the 'lying-in' house to throw every time[1] silently a handful of these seeds, whenever some one would enter the house.

This seems to be more a popular rite than a Vedic one. The verses which accompany the rite are to be found in none of the Saṃhitās, not in Atharvaveda also, which is a source of such popular and magic rites. The demons, which are asked to go away are very vague personalities. We do not know much of them from the Vedas. But since it is a popular rite it is possible that it is much older than the Vedic rites which have been mentioned by all Sūtras.

Women are perhaps the best preservers of traditions everywhere and it is very interesting to note down the traces of this homa in the present times. A similar custom is found in Mahārāṣṭra now-a-days.

When the child is a year or two old, every evening the mother or any elderly woman of the family takes some salt and mustard seeds, mixes them and taking the mixture into her two hands, moves them about the face of the child, from upwards down, while whispering the accompanying formula. (cf. Mantra-Path II. 13. 7-II. 14. 2 and Hiraṇyakes'in II. 1. 4-7).

1. See B. p. 61.

Removal of the evil eye.

(Dṛṣṭa kāḍhaṇe.)

" The evil eye and other such things
coming from a sinful person,
,, ,, ,, wretched person,
,, ,, ,, ghost,
,, ,, ,, demon,
,, ,, ,, person that came into the house,
,, ,, ,, ,, that went out of the house,
,, ,, ,, ,, that belongs to the house,
,, ,, ,, ,, that is a stranger to the house,
,, ,, myself (the person that removes the evil eye),
whosesoever it might be, let it all go to the hearth (fire).*

With these words the mixture is thrown into the fire. The practice is not restricted to young children only. On some special occasions this rite is performed over grown-up people also. For example, when the newly married couple first comes home the mother of the bridegroom performs the rite over the newly married couple.

---

* दृष्टमिष्ट, पाप्याची, चांडाळाची, भुताची, खेताची, आल्याची, गेल्याची, घरांतल्याची, बाहेरच्याची, माझी, ज्याची असेल त्याची चुलींत पडो.

CHAPTER VIII

JĀTAKARMAN

(Part Second)

The significance of certain terms, i. e. Medhājanana and Āyuṣya.

The terms Medhājanana and Āyuṣya are significant. They are expressive of the intention that would be at the root of a certain rite and not of the rite itself; so they could be used for any rite, which, according to the writer's view, is prescribed to fulfil a certain intention. The word Medhā means intelligence and janana, production. So Medhājanana means production of intelligence and when used as a name for a certain rite, it comes to mean 'a certain thing performed to cause the production of intelligence'. Sūtrakāras have used this term according to their own views. Let us see how they use it.

Ā.
S'.
K. } use the term Medhājanana for the rite of whispering into the child's ear.

H.
P.
G. } use the term Medhājanana for the rite of feeding the child with honey etc.

So we see that the Sūtras of the Ṛgveda call whispering into the ear Medhājanana, while H. P. and G.

call feeding the child Medhājanana. Bṛ. Up. does not mention this term, though it contains both these rites in the Jātakarman, namely " Karṇayor japaḥ " and " Prāṣ'ana. "

As we shall see in the next chapter (a suggestion about the origin and development of Jātakarman), that rite has the production of intelligence as one of its aims and that aim is made still more clear by Ā. by prescribing a Ṛc (cp. Khila 29. 2) to be recited at the Medhājanana.

" Medhāṃ te devaḥ savitā
Medhāṃ devī Sarasvatī
Medhāṁ te As'vinau devau
Adhattāṃ puṣkarasrajau "

This means : May god Savitā put intelligence into you ; may goddess Sarasvatī put intelligence into you ; may the gods As'vins, who wear wreaths of lotuses, put intelligence into you.

In H. P. and G. Sūtras, however, the term has shifted from " Karṇayor japaḥ " to " Prās'ana " and there is no reason to think that it was very wrongly chosen. If " karṇayor japaḥ " could be a help in producing intelligence, why not " Prās'ana " also ? The name recorded the desire of the performer and for that recording these sūtras seem to choose " Prās'ana ", which is perhaps older than " Karṇayor japaḥ. "

This change, though it does not speak of any inappropriate use of the term, yet helps to record a sort of development in the Jātakarman.

(a) In Bṛ. Up. " Karṇayor japaḥ " is accompanied by the whispering of the word, " Vāk " into the child's ear. And from the foregoing sentences of the same (Bṛ. Up, VI. 24.-12-18), we find that this Jātakarman is to be performed in the case of that child which is brought into the world by the father with the particular desire of making him well-versed in the Vedas.

(b) This root idea in Bṛ. Up. we find in a developed and definite form in the Sūtras of the Ṛgveda. For they mention this Karṇayor japaḥ as Medhājanana.

(c) H. P. and G. represent the third stage in the development of the Jātakarman. The name Medhājanana was quite well-known and taken to be an essential factor of the Jātkarman.

But the tradition that it was in the beginning accepted for karṇayor japaḥ, to amplify the original idea of the Bṛ. Up. Jātakarman, was forgotten and so they thought it appropriate to use that term for Prās'ana, which is an equally important rite, and, regard being had to the child's age, superior to karnayor japaḥ.

Now we turn to the other term Ayuṣya. Pāraskara uses this term for karnayor japaḥ and the verses to be recited in the ear are :

Agnir āyuṣmān
Sa vanaspatibhir āyuṣmān
tena tvā āyuṣā
āyuṣmantaṃ karomi,

" which means: Agni is long-lived ; he is long-lived

through the plants. I make you long-lived with that life."

Again M. has used this word Āyuṣya in the Jātakarman. He, however, does not use it for any of the rites, but for the preliminary sacrifice. The oblations to be offered therein are intended to bring long life to the new-born child.

Hillebrandt seems te have accepted the terms as Pāraskara has used them.

Now I come to the examination of the first tentative terms, which I have used in the beginning. They are:

(a) Karṇayor japaḥ.

(b) Prās'ana.

(c) Nāmakaraṇa.

(d) Stanapratidhāna.

(e) Measures to keep off evil.

The terms (c) and (d) are clear.

(b) Prās'ana, I take it as it is and not (as H. P. and G. have named it) as Medhājanana. As regards the fifth or the rite (e), I find it advisable to treat it separately, since there are so many rites which have that end in view, and are scattered throughout all the sūtras.

I am not inclined to take Āyuṣya as a separate rite since it is only twice mentioned, once by Pāraskara as Karṇayor japaḥ and the other time by M. who names the preliminary homa as āyuṣya. No doubt, the desire for the long life of the child is present throughout the ritual, but if the references are numerous and

they are at the same time quite insignificant. In every rite, where there is an attempt to amplify it a little, is always supplemented by some whisperings, breathings, etc., which all are expressive of the desire to procure long life, and I do not find any important rite where this idea is so prominent that it could be said to form an independent rite.

Lastly, I come to Karṇayor japaḥ. It is clear that it has the best claims for the term Medhājanana. But there is some more significance behind it. It is an attempt to establish the relation of father and son, or the father's acceptance of the son. It is a sort of greeting. We find this act of whispering into the ear repeated when the father returns home after a journey (Ā. 1. 15. 10). That means that this ceremony is to be performed whenever he meets the child, after a long period. It seems to be a sort of greeting, in which the father used to greet a child, in the manner mentioned above, and it seems not inconsistent that the Bṛh. Up. used it in its description of the Putramantha. For, there, the father procreates the child with the particular desire of getting a learned son or daughter, well-versed in the Vedas, and so it is in keeping with the idea that the father was asked to greet the child with the word Vāk. For, no other greeting could be so appropriate as this word for a son whom one wished to become learned, and I am inclined to explain this rite as greeting the child. So according to the revised division, my division of rites

is as follows:

(a) Greeting the child.
(b) Feeding the child.
(c) Nāma-karaṇa.
(d) Stana-pratidhāna.
(e) Measures to keep off evil.
(f) Preliminary sacrifice.

The peculiarities of its growth.

It is worth noticing how the rite has evolved itself into a huge growth; and some of the rites have disclosed quite peculiar offshoots. Let us mention them briefly.

(a) In the Kāṭhaka the absence of popular rites is remarkable. Even Prās'ana, which undoubtedly belongs to the popular pre-Vedic customs, has been given a religious touch by the mixing of the remnants of oblations with the curds and honey, which is to be given to the child to drink.

(b) In this point of giving a religious touch to the popular rite, M. and V. agree with Kāṭhaka, as they generally do in other respects.

(c) The Hasta-grahaṇa in Bh. and the Paridāna in J. are quite peculiar and seem to be copied from the Upanayana.

(d) The ceremonial in Pāraskara is quite singular. Five Brāhmaṇas are required to sit round the child and say Prāṇa, Apāna, Vyāna, Udāna and Samāna. This seems to be an expansion of the rite of breathing in accordance with Upaniṣadic ideas.

(e) Lastly, H. has recorded quite a novel development. A stone is to be placed on the ground; on the stone, an axe; on the axe some golden thing and then, turning them upside down so that the stone comes uppermost, the child is to be placed on it; and then the verses are to be repeated. It is undoubtedly fashioned after the words 'As'mā bhava, paras'ur bhava, hiraṇyam āstṛtam bhava', which are used at the time.

Now we proceed to the order of rites. The following rites are present in the ritual:

The order of rites.

I. The religious rite: Homa (sacrifice). (H)

II. The complementary rites:

(a) The Vedic rite: Greeting (G)

(b) The popular rites: Feeding (F)

Name-giving (Ng.)

Stana-pratidhāna (Sp.)

III. The minor rites.

Measures to keep off evil.

(1) Bath (b)

(2) Tying gold round the wrist (tg.)

(3) Holding a pot full of water (hw)

(4) Whipering over the mother or the ground (wm)

Along with these rites there are the four minor rites, which have been already mentioned, and, since they form a part of the "Greeting" the Vedic rite, they have not been mentioned separately. And yet there

are so many 'whisperings over', and 'breathings over', that it is not possible, and perhaps not necessary also, to mention them, without making it a tedious reading. Let us confine ourselves only to the important ones.

Group I.—

The **Br. Up.** mentions.

H. G. F. Ng. St. Wm.

The religious rite is followed by the complementary rites, which are again followed by a minor rite.

Sūtras of Ṛgveda.

Ā. F.			G.	
S'. F.	Ng.	F.	G.	tg.
K. F.	Ng.	F.	G.	tg.

Feeding seems to be followed by greeting in general. Ā. gives fewer rites as usual; others insert the secret name and another feeding between the greeting and the first feeding. The greeting again is followed by a minor rite.

Sūtras of Sāmaveda.

G.	Ng.	F.	F.
J.	Ng.	F.	Paridāna
Kh.	Ng.	F.	F.

The ceremonial of the Sāmaveda Sūtras is not very complicated. It is a question whether Ng. should be called a rite of Jāta-karman since it goes with Soṣyantī homa, i. e. the sacrifice for the woman in labour. G. and Kh. give two feedings and J. mentions the peculiar rite of Paridāna (hanging over the child) after

the feeding.

Group II of the three Black Yajurveda Sūtras.

M.		H.	F.	G.	Sp.
Kā.	Ng.	H.			F. and Sp.
V.	G. urg.	H.			F. and Sp.

This group does not seem to have any particular order.

In the Kāṭhaka the greeting is absent. In Kā. and V. there seems to be an attempt to combine the two rites, namely feeding with the Stana-pratidhāna.

Group III

The remaining Black Yajurveda sūtras with P. of the White Yajurveda.

B.	H.	Ng.	G.	F.	Sp.	hw.	H.
Bh.			G.	F.	Sp.	hw.	
Ap.	G.	NG.	F.	b.	F.	Sp.	hw.
H.	(अश्मारोहण)		F.	b.	Sp.	hw.	
P.			F.		G. (mention of प्राण अपान etc.) St. hw.		

It is not possible to find out any order out of these rites. It could be remarked that the bath ritual is found only in this group and three of the four peculiar rites occur here. The ritual seems to have grown at random.

A suggestion on the origin and development of the Jātakarman and Nāmakaraṇa.

On a survey of the ritual of the Jātakarman we find it to be made up of the following rites:

(I) Greeting the child.

(II) Feeding the child.

(III) Conferring of a secret name.

(IV) Stana-pratidhāna.

(V) Measures to keep off evil.

Rites II to V seem to have their origin in popular customs of pre-Vedic times. Among many of the primitive tribes, which exist to this day we find similar customs and ideas to be present and so it is quite likely that the primitive Indo-European society had them also; when they migrated eastwards those customs either accompanied them or they copied them from the native Indian people, who were already there. It is not possible to know whether these rites were accompanied by recitations, still in the Vedic period, the verses which we now find in Upaniṣads and sūtras were intended to be recited with them.

The first rite, however, seems to be a Vedic one; for in the Br. Up., where the Jātakarman first occurs, there it has a special purpose. The Garbhādhāna rite, which precedes this Jātakarman is a rite for securing a particular kind of a son or a daughter, who would study one or two or three Vedas or who would be very learned if the child be daughter (Br. Up. VI. 4–12–18). And a particular Jātakarman is to be performed for that child that has been brought into this world for this purpose. That explains the whispering of the word 'Vāk' into the ear, which means speech, i. e. the sacred speech or Veda. This whispering in the ear is a way of

greeting the child according to the Sūtras (A. 1. 15. 10) and it is quite appropriate to greet the child with the word Vak, when the child was hoped to be specially well-versed in the Vedas.

The connection of the mother and the child is quite clear; but to the primitive eye the connection of the father and the child is not clear. And such attempts of establishing the visible connection between the two are possibly at the root of this custom, which later on came to be a form of greeting. From the description of this rite, which has been so considerably amplified, we find that it was the most important rite in the Jātakarman.

The name Medhājanana which is given to one of the two rites, namely greeting and feeding, strengthens this suggestion. For the prospective well-versed scholar-as soon as he was born,- the production of intelligence, was absolutely necessary.

In the pre-Vedie period feeding was perhaps the most important rite; for, as we have already seen, some of the Sūtrakāras mention this feeding as the Medhājanana. The same purpose of the production of intelligence was expected to be fulfilled by this feeding. The verses which accompany this feeding, "I offer Ṛgveda in you" (H. II. 1. 3. 9) make this idea still more clear.

Now we turn to the third rite, the conferring upon the child of a secret name. No doubt in pre-Vedic times it must have been a very important rite; for by this

secret name, one was supposed to escape the evil spirits.

It is a question whether the other name was given at the same time, i. e. in the course of the Jātakarman. Perhaps it was given at the same time as is done among other people and later on it was separated from the Jātakarman and made into a separate rite. It is also possible that a name was chosen immediately after birth without any ceremonial act, but after some eight or ten days, when the child and the mother were a little stronger or free from the powers of evil,–which were supposed to be present—, the ceremony of name-giving was celebrated by inviting the neighbours and giving them a feast or something like it. In the Smṛtis where the Sūtras are numbered, the Jātakarman and Nāmakaraṇa are taken as two different Saṃskāras. (M. II. 20, 30. Y. II.12 G. VII. 12. 14.)

But from the descriptions of the Gṛhya-Sūtras it does not follow that they are necessarily two different Saṃskāras. We find, moreover, the secret name shifting from Jātakarman to the Nāmakaraṇa, where naturally it was thought to fit better when the Nāmakaraṇa was developed into an independent Saṃskāra.

From the accompanying chart some information could be got as to the development of the Saṃskāra Nāmakaraṇa.

From the accompanying chart the following points are clear.

(a) Nearly in all cases the Nāmakaraṇa follows the Jātakarma.

Chart showing the development of Nāmakaraṇa out of Jātakarman.

Sūtra	N. and J. described in one Paragraph	Points to be noted	Nāmakaraṇa mentioned as a special performance	N. and J. described one after another but in two paragraphs.	Points to be noted	N. and J. not following one another	Points to be noted
Ā.	1. 15. 1-3; 4-13	No Secret Name	on the tenth day, an ordinary name approved of by Brāhman.				
S.	1. 24	Secret Name in J.					
K.	1. 24	" " "					
M.				1. 17. 1-8 1. 18. 1-5	1. Secret Name 2. no atha		
B.	2. 1. 1-22; 23-31	No Secret Name					
Bh.				1. 24, 25 1. 26	1. Secret Name 2. no atha Secret Name in Nāmakaraṇam		
Āp.	6. 15. 1-7; 8-11	Secret Name in J.					
H.	2. 3. 4. 1-5; 6-15						
Kā.				34, 35 36	1. Secret Name 2. no atha		
Y.				1. 2.	1. Secret Name 2. no atha		
P.				1. 16-4-25 1. 17. 1-4	1. Secret Name 2. no atha		
G.						2. 7. 17. 23 2. 8. 8. 18	Niṣkramaṇa comes between J. and N. No Secret Name.
Kh.						2. 2. 29-35 2. 3. 6-15	
J.				1-8 1-9	1. Secret Name 1. 9 begins with atha		

Only in Gobhila and Khādira the Niṣkramaṇa intervenes. The reason of this intervention might be that they have prescribed the lapse of one hundred nights (as an alternative to ten nights) before the Nāmakaraṇa is performed. The Niṣkramaṇa is to take place after three months, i. e. after the lapse of ninety nights, and so it preceded the Nāmakaraṇa.

(b) According to Ā., S., and K. Sūtras of the Ṛgveda and B., Āp. and H. Sūtras of the Yajurveda the two rites form part of one and the same paragraph.

(c) According to M., Bh., Kā., V. and P. Sūtras of the Yajurveda and J. of the Sāmveda the Nāmkaraṇa immediately follows the Jātakārman, though they might be said to begin a new paragraph.

The word "atha" which denotes the beginning of the rules of a new rite is, however, remarkably absent, except in Jaimini, who begins it with "atha" (अथ).

(d) The next point is to the relation of the secret Name regarding the two rites. Perhaps it is better to do it with a diagram. (Refer to page 96.)

In short, the following could be said to be the process of the evolution of the Jātakarman and then that of the Nāmakaraṇa out of the Jātakarma. First we take the Jātakarman.

(a) In pre-Vedic times there were some customs, such as feeding the child and conferring of a name upon it, among the Indo-European tribes, which migra-

The position of a Secret Name.

		No Secret	Name S. N. in Jātakarman	S. N. in both Y. and N.	S. N. in Nāmakaraṇa	S. V. in neither of them	Remarks.
The first group where, J. and N. are in one paragraph.	Ā	,,					
	B.	,,					S̄. recommends one ordinary name.
	S.		,,				
	K.		,,				
	Āp.		,,	,,			
	H.						
The second group where J. and N. are given two paragraphs.	M̄.						
	Bh.				,,		
	Kā.				,,		
	Y.		,,		,,		
	P.				,,		
	Y.				,,		
The third group, where J. and N. are quite separate.	G.					,,	The Secret Name is in Soṣyanti Homa.
	Kh.					,,	

ted eastwards. The question, whether they brought these customs with them or whether they accepted them from the native people with whom they came in contact, cannot be answered definitely. These customs are so common among all peoples that the details of these two rites, which we have come to know from the Bṛ. Up., as the oldest source on the subject, must be a mixture of the customs of both peoples. Further sorting does not seem to be possible.

(b) From the Bṛ. Up. (VI. 4. 24) we come to know of a process of Jātakarman. This was to be performed when the father desired the child for the special purpose of studing the Vedas. The primitive customs were supplemented by the greeting of the child by the father and the whole was given a touch of Vedic religion by the addition of a sacrifice to the ceremony. This Jātakarman was, however, voluntary and not compulsory nor does it seem to be very common.

(c) We find that in the Sūtra period the rite had become very popular, since there was a great zeal for the study of the Vedas, and so it came to be included in the Gṛhya-Sūtras as a rite to be performed at the birth of every child.

The voluntary character of the feature, however, had vanished.

(d) Now let us think of the Nāmakaraṇa, the conferring of a name upon the child; it was perhaps done at the same time, as can be seen from the Bṛ. Up. and the first group of Sūtras (refer to page 82). he secret

name and the qualities of an ordinary name are also discussed together.

Now follows the development of the Nāmakaraṇa.

(e) According to the first group of Sūtras the Jātakarman and Nāmkaraṇa make one rite (refer to page 82).

S'., of this group, however, mentions one name on the tenth day for ordinary use. And this was the nucleus, which later on developed into a separate rite.

(f) In the Sūtras of the second group (p. 83) we find this originally social ceremony transformed into a religious rite.

The importance and propriety of a secret name seem to be forgotten and it was shifted from the Jātakarman to the new Nāmakaraṇa ; perhaps it was a better arrangement to transfer the name-giving to the Nāmkaraṇa rite.

The Kāṭhaka Sūtra of the second group (p. 36) represented a further phase of this development. It mentions a secret name in the Jātakarman. And in the Nāmakaraṇa at the time of name-giving it writes " tad eva nāma dhīyate " (Ka. 36. 3), i. e. the same name (which is given in Jātakarma) should be given. The compiler of the Kāṭhaka Sūtra knows the existence of two names, but does not seem to know that the first name was a secret name.

(h) The commentators of Kāṭhaka, namely, Devapāla and Āditya-dars'ana, represent a still further phase of things in this development. For while commenting on the sūtra " putre jāte nāma dhīyate " (Kā.

34. 1) they say that the father should think and decide in his mind what name he should give to the child on the tenth day.

The other sūtra " tad eva nāma dhīyate (Kā. 36. 3), they explain as meaning " he should give the same name, as was thought of on the first day. "

In the explanation of the next Sūtra "anyad iti eke' they mention the old tradition of giving two names. From this explanation of the sūtra "putre jāte nāma dhīyate " one is inclined to think that in their times the existence of two names also was nearly forgotten.

(1) The Sāmaveda Sūtras of the third group represent quite a peculiar growth. They seem to belong to a later period of Śūtras and these sūtras seem to be written in a time and in that part of India when and where the two rites were already fairly separated.

The secret name is altogether absent in both of them, i. e. the Jātakarman and the Nāmakaraṇa. The reason of this absence, however, seems to be that it was never in the Jātakarman in the beginning. They had already put it in the Soṣyantī-savana.

CHAPTER IX

NĀMAKARAṆA

The Saṃskāra Nāmakaraṇa (sometimes Nāmakarman) is comparatively very short and simple; it could be said to be the continuation of Jātakarman. In point oi intricacy of procedure, it is something like Annaprās′ana, where the principal rite has been supplemented only by the religious rite. But in point of importance, it is much superior to Annaprās′ana; in some respects superior to Jātakarman also, especially from the social point of view.

As the term Nāmakarṇa indicates, it is the rite of conferring a name on the new-born child.

The time prescribed for this Saṃskāra is on the tenth or the twelth day, when the mother has left the child-bed. Sūtras of the Ṛgveda and Yajurveda prescribe the tenth day in general as the proper time. Only Bau. (2. 1. 23) and Hiraṇyakes′in (2. 4. 6) prescribe the twelfth day also.

The Jaimini Sūtra of the Sāmaveda also gives the twelfth day or some day in the first fort-night (i. e. the bright fortnight) of the month, when the moon would be in conjunction with an auspicious constellation (J. 1. 9). Gobhila and Khādira (G. 6. 2. 8. 8 and Kh. 2. 3. 6) prescribe a day after the lapse of ten nights and

extend the limit as far as the lapse of a hundred nights or even one year.

The mother and the child take a bath in the morning and the house is washed clean (H. 2. 4. 7). According to the Kauṣītaki and the Kāṭhaka (36. 7) the oblations are tc be given in Sūtikāgni (Ke 36, 1. K. 1. 24 d), but Bhāradvājā (1. 26) and Hiraṇyakes'in (2. 4. 3) say that the Sūtikāgni should be removed and the usual Gṛhya-agni or Aupāsana-agni should be prepared. The mother and the child put on new unwashed clothes and then the mother, covering the child with a clean peace of cloth, hands it over to the father from south to north, with its face turned towards the north. The father is sitting to the west of the fire on the Darbha grass, pointnig northwards, Here Gobhila makes a peculiar remark (G, 2. 8. 9). He says that he, who is to perform the rite, should sit behind the fire on grass pointing northwards. Generally the father is expected to perform all the rites and so this prescription of Gobhila is rather noticeable. The mother then goes behind the performer and stations herself to the left on the north-pointing grass. Now begins the preliminary Sacrifice. Ās'valāyana is silent as usual, but the other two Sūtras of the Ṛgveda, namely the S'āṅkhāyana and the Kauṣītaki ordain that oblations should be given to the day (tithi) on which the boy is born, and then to the Nakṣatras and the deities of the Nakṣatras of the day of birth, of the preceding and of the following days. So there are seven obla-

tions together (one to the day of the birth, three to the three constellations and three to the deities of the three constellations). Then follow three more oblations with Ṛcas Nos. 53, 98, 13.

These ten oblations are to be given from the mess of food that is cooked.

The name which is to be given is to be disclosed at the end of these oblations.

The Mānava, Āpastamba and Pāraskara of the White Yajurveda do not prescribe any preliminary sacrifice but only mention that on the tenth day a name should be conferred on the child and then proceed to the details of the name-giving.

According to the other Sūtras of the Yajurveda, namely Baudhāyana, Bhāradvāja, Hiraṇyakes'in and Kāṭhaka, the preliminary Sacrifice is performed. As we have already seen, it is to be performed in Aupasana agni accordidg to Bh. (1. 26) and H. (2. 4. 8.) and in Sūtikāgni according to Kāṭhaka (36. 11-).

The customary oblations which these Sūtras always prescribe are also prescribed here. For instance, Bau. (2. 1. 24) prescribes oblations with No. 12.

Bhāradvāja prescribes veıses Nos. 129, 131, 128, 127, 225, 226, 119, 71. Hiraṇyakes'in (2. 4. 8-9) prescribes verse No. 129. and twelve others and adds to the number the other customary oblations Nos. 67, 108, 114, 267, 115.

The Vārāha (2) does not prescribe any definite oblations but only says that in the Saṃskāras to be performed

for the child, the Sthālīpāka prepared should be either for the deities Agni or for Prajāpati. "When there is no special mention," he adds further, "the deity for boys is Agni and for girls Aryamā."

The Kāṭhaka prescribes four oblations which are verses Nos. 82, 81, 159, 163. The Sūtras of the Sāmaveda do not mention any particular oblations.

The Khādira does not give any special oblations. Gobhila (2. 8. 12) says that oblations to be offered should be to Prajāpati, to the Tithi and the Nakṣatra.

Jaimini (1. 9) explains that in the case of rites, to be performed for a child, the deities are the constellation, the deity of the constellations and the day on which the child is born. All oblations should be made to them. Then he gives a list of deities- Agni, Dhanvantari, Prajāpati, Indra, Vasus, Rudra, Ādityas and Vis′ve devāḥ -who could be given oblations. All gods are pleased, when these deities mentioned above are offered oblations.

The rite has only one important item and that is the conferring of the name upon the child. The intricate procedure of the Jātakarman rites is absent. As soon as the preliminary Sacrifice is over, the Nāmakraṇa follows or it would be better to say that the sacrifice ends by the giving of the name. At the end of the last oblation, the name which is to be given is made public (S′. 1.25. K. 1·25. Bh. 1·26 H. 2. 4. 11 Kh. 2. 3. 10) and first told to the mother (G. 2. 8. 18 Kh. 2. 3. 11). For it is said "that the father and the

mother and the fire should take my name first " (T. S.). There are, however, here and there a few rites connected with the Nāmakaraṇa.

The Kāthaka, for instance, is quite singular in giving a long train of details.

After the preliminary oblations some golden thine is to be placed in a brass vessel along with purified ghee, while reciting the verse No. 7. From that ghee some five oblations with verses Nos. 63, 216, 145, 123 and 65 are to be given. He takes the golden ring out of the ghee pot while reciting Pavamāna and hands it over to the host reciting the verse in No. 123.

He washes the golden thing with verse No. 65. and ties it round the child's neck. He touches his forehead and recites verse No. 33. He smells the child's head, reciting verse No. 12, and then causes benedictions to be pronounced. This long procedure is not to be found in other Sūtras. M. V. G. and Kh. mention this touching of the child at the end of the rite.

The Mānava (I. 18. 4.) ordains that the father should smear his hands with butter, should heat them over the fire and, while speaking with Brāhmaṇas, should touch the child with verse No. 9. The Vārāha says that the hands should be smeared with butter and then the child is to be touched with verse No. 287. According to Gobhila (II. 8. 13) and Khādira (II. 3. 9) the father is to touch the sense organs (nose, etc.) of the boy and recite the verse No. 81. At the end of this recitation he utters the name to be given

(Kh. II. 3 10). He recites the verse No. 81 and at the end gives the name (G. II. 8. 14). The name is to be first told to the mother.

The qualities of the name.

As to the qualities of the name to be given many details have been given. Nearly all Sūtrakāras agree that the name which is to be given to a boy should begin with a consonant, should contain a semi-vowel and should have a Visarga or a long vowel at the end. It should have two or four syllables (A. 1. 15. 4-5); six or eight syllables also (B. 2. 1. 25). As a general rule it should be made of even syllables. According to Ās'valāyana one who wishes to have glory should choose a name with two syllables; for religious lustre one with four syllables. It should have a kṛt-suffix and not a taddhita-suffix (V. 2 P. 1. 17 G. 2. 8. 15). It should be the name of a Ṛṣi or a deity or the name of a forefather (Ap. VI. 15. 9). The name of a Brāhmaṇa should end in S'arman, that of a Kṣatriya should end in Varman, and that of a Vais'ya should end in Gupta, says P. (1. 17). As to the number of names, the general sense of the Sūtras seems to be that there should be two names; one named after a constellation, which is to be kept a secret and known to the father and mother only, the other being used by all.

H. (2. 4) prescribes that there should be a third name for one who performs the Soma-Sacrifice.

The name to be chosen for a girl should consist of

an odd number syllables, for instance, three (M. I. 18. 1). It should end in Dā (M. I. 18. 1 ; G. 2. 8. 16) or in Ā also (J. 1. 9).

The Order of Rites. On classification of the items one finds that it is not at all an intricate rite, the religious Homa and the conferring of a name being the only two outstanding features. This is the result of the analysis.

I. The religious rite.	Homa (Sacrifice)	(H.)
II. The principle rite.	Nāmakaraṇa (the name-giving)	(Nk.)
III. The supplementary rite.	(Hiraṇyabandhana (Tying of the gold round the wrist)	(Hb.)
IV. The minor rites.	(a) Abhimars'ana (touching the child)	(Abh.)
	(b) Avaghrāṇa (smelling the child)	(Avg.)

This is the order of rites in all the Sūtras.

Ṛ	A.		Nk.		
	S'.	H.	Nk.		
	K.	H.	Nk.		
K. Y. first group	B.	H.	Nk.		
	Bh.	H.	Nk.		
	Ap.		Nk.		
	H.	H.	Nk.		
K. Y. second group	M.			Abh.	Ng.
	Kā.	H.	Ng. Hb.	Abh.	Avg.
	V.	H.	Ng.	Abh.	
.	P.		Ng.		

S.	G.	H.	Abh.	Ng.
	J.	H.		Ng.
	Kh.	H.	Abh.	Ng.

The procedure seems to be quite simple. The religious Homa is always followed by the name-giving and that is all.

Abhimars'ana is mentioned in Mānava, Kāṭhaka, Vārāha, Gobhila and Khādira. Except in Kāṭhaka and Mānava, it intervenes between the Homa and the principal rite. In Kāṭhaka and Mānava, it follows the principal rite. In Ās'valāyana, Āpastamba, Mānava and Pāraskara the preliminary Homa is absent.

Only Kāṭhaka has developed the rite into a very complicated procedure, where the preliminary Homa and the Name-giving are followed by Hiraṇyabandhana, Abhimars'aṇa and Avaghrāna.

CHAPTER X

NIṢKRAMAṆA.

(a) Sūryadars'ana.

(b) Candradars'ana.

(c) Niṣkramaṇa.

The rites mentioned above are similar in their character and so it would be well to take them together and then compare them. Let us proceed from Sūryadars'ana.

Sūryadars'ana.

This rite is found only in three Sūtras of the Yajurveda, i. e. in Mānava and Kāṭhaka of the Black Yajurveda, and in Pāraskara of the White Yajurveda.

The time prescribed as suitable for this rite is the fourth month according to the Mānava or after the lapse of a half of the third month according to the Kāṭhaka (M. 1. 19. I; Kā. 37. 1). A mess of cooked food is to be prepared in milk and with it oblations are to be offered with verses Nos. 44, 299, 219 (M. I. 19.3).

The Kāṭhaka prescribes two kinds of oblations of ghee with verses No. 111, 121, 73, 102 and then two more from the mess of cooked food with verse No. 205.

Then a verse is recited in praise of the sun and the child is shown the disc of the sun, while verse

No. 135 is being recited. In the Kāṭhaka the process is inverted. The sun is first shown to the child with verse No. 26 and then verse No. 126 is recited in praise of the sun.

Pāraskara does not give any details but gives simply the time of this rite and the verse to be recited while the sun is being shown to the child.

Brāhmaṇas are then to be given a feast and a bull as the fee (M. 1. 19. 5, 6).

Candradars'ana. This rite is found only in the Kāṭhaka Sūtra and instead of being an independent rite, seems to be a part or rather a continuation of the first rite, the Sūryadars'ana.

Two oblations are offered with ghee and then two more from the mess of cooked food. According to the commentator Brāhmaṇabala the child is to be held towards the moon with verse No. 26 and then verse No 137 is recited in praise of the moon. A mirror is to be given as fee.

Niṣkramaṇa Like the Suryadars'ana and Candradars'ana this Niṣkramaṇa is also a minor rite. Baudhāyana and Pāraskara of the Yajurveda, Gobhila and Khādira of the Sāmaveda and Kaus'ika of the Atharvaveda mention it.

The time prescribed for this rite is the fourth month according to Bau. (2. 2. 1) and Pāraskara (1. 17. 5), and the third day of the third bright half after the

child's birth according to G. (2. 8. 1) and Kh. (2. 3. 1). Baudhāyana gives a complete religious appearance to the rite. Brāhmaṇas are given a feast and the declaration of the auspicious day is also to be made. After the usual preliminaries some eight Svasti oblations, i. e. oblations expressive of good wishes from various deities (Bau. 3. 2. 4-11), are offered. After this offering comes the Niṣkramana, the chief rite. They take the child out of the house and after having worshipped some outside shining objects (bāhyāni citriyāṇi ?), they honour Brāhmaṇas by giving them three kinds of food, make them pronounce good wishes, circumambulate and then bring the child home. (Cf. Ap. Gṛ. 3, 9).

Pāraskara, as in the case of the Sūryadars'ana, simply says that the Niṣkramaṇa, the taking out of the child, is to be performed in the fourth month.

Baudhāyana ordains a cow to be given as fee.

The Gobhilīy and the Khādira give quite a different description of the rite. The name Candradars'ana perhaps would have been more appropriate for it; it resembles the Sūryadars'ana in many respects.

On the third day of the third bright fortnight after the birth of the child, the child is washed by sprinkling over its head in the morning. The same evening, after the red light of the sky has disappeared, the father goes out and worships the moon, joining his hands and holding them upwards.

The mother dresses the child in a clean garment,

and hands over the child from south to north, with its face turned towards the north.[1] Then she passes behind her husband and stations herself to the north of her husband. The husband then recites the verses: "O woman with well-parted hair" (M. B. 1. 5. 10-12) and the following two, in praise of the moon and then hands over the child to mother,[2] then turning it (from south to north) northwards when he comes to the end of the third verse (M. B. 1. 5. 12), and murmurs that the boy may not come to harm and be torn from his mother. Then he pours water out of his joined hands, once with the verse, "What in the moon" (M. B. 1. 5. 13) and then twice silently. So far Gobhila and Khādira agree but in the last rite, i. e. in the case of pouring water out of the joined hands they differ. According to Khādira this pouring of water is done immediately after the handing over of the child to its mother; while Gobhila gives a different procedure. The rite is finished when he hands over the son to his mother and the pouring of water is to be done on the following bright fortnight after the first performance.

The order of rites in the Sūrydars'ana, the Candradars'ana and the Niṣkramaṇa.

The rites in the above-mentioned ritual being very few, it is not at all a laborious task to classify t m.

Sūryadars'ana or Candradars'ana

---

(१) दक्षिणत उदञ्च पित्रे प्र गच्छति उदक् ग्रीवम् G 2 3

(२) उदञ्चं मात्रे प्रदाय (G. 2. 8. 5).

The religious rite.	Homa. (Sacrifice.)	(H)
The principal rite.	Sūryadars'ana. (The showing of the sun.)	(SD)
	Candradars'ana. (The showing of the moon.)	(CD)
The minor rite	Upasthāna. (Prayer.)	(U.)

Here we find that the principal rite is always followed by the minor rite. This means that some praise has been offered to the deity, when the child is brought out and the sun or the moon is shown to it. But it is a question, whether it should be called a separate rite or whether only forms a part of the principal rite.

The order of rites would be as follows.

SD.	M.	H.	U.	SD.	
	Ka.	H.		SD.	U.
	P.			SD.	
CD.	Ka.	H.		CD.	U.

The rite begins with the preliminary homa and is followed by the principal rite; which in its turn is again followed by the minor rite. Only in Mānava is the minor rite followed by the principal, while Pāraskara mentions only the principal rite.

The Candradars'ana, which is mentioned only by Kāṭhaka, seems to be fashioned after the Sūryadars'ana and follows its order of rites; like the Sūryadars'ana the Candradars'aṇa also has three rites and the preliminary homa is followed by the principal rite,

which in its turn is followed by the minor rite.

Niṣkramaṇa,

The ritual could be classified in the following manner.

The religious rite:	Homa. (Sacrifice).	(H.)
The principal rite:	Niṣkramaṇa (The going out of the house.)	(N.)
The minor rite:	Candra-upasthāna. (The prayers to the moon.)	(Cu.)

The order of rites:

B.	H.	N.	
P.		N.	
G.		N.	Cu.
Kh.		N.	Cu.

So we see that the nature of the rites of the Niṣkramaṇa is the same as the rites of Sūrya- and Candradars'ana. The order is also the same. The religious rite is followed by the principal rite, which, in its turn, is followed by the minor rite. In Baudhāyana the religious rite has been mentioned, but it is altogether absent in the other three Sūtras.

Pāraskara mentions only the principal rite, while Khadira and Gobhila of the Sāmaveda supplement the principal rite by the minor rite of Candradars'ana. This minor rite is more prominent there, so that one is tempted to ask whether the name Candradars'ana

would not be more appropriate than Niṣkramaṇa.[3]

Suggestion on the formation of the Sūryadars'ana, the Candradars'ana, and the Niṣkramaṇa and their relations to each other.

These three rites do not seem to have attained to the importance which the Jātakarman or the Sīmantonnayana enjoyed.

The Sūtras of the Ṛgveda and one group of the Sūtras of the Yajurveda, i. e. Bhāradvāja, Āpastamba and Hiraṇyakes'in,– which is a southern group and seems to be the older one of the two groups of the Black Yajurveda,– are unanimously silent about them. The other group of the Yajurveda, i. e. the Mānava, the Kāṭhaka (but not the Vārāha, though it generally follows the Mānava,) and Pāraskara, along with Gobhila and Khadira of the Sāmaveda and the Kaus'ika of the Atharvaveda mention it.

Now as to their relations to each other. From the nature of these rites one is tempted to think that they form one and the same Saṃskāra, only mentioned with three different names.

The following points will help us to form some judgment as to their nature.

(a) The Candradars'ana is mentioned by only one Sūtra, the Kāṭhaka, out of fifteen Sūtras and obviously

3. The Sūtras of the Sāmaveda sometimes disclose a sort of attachment to the moon. In Niṣkramaṇa the moon is very prominent. In the rite Garbhādhāna some oblations are offered to the moon (D. 2. 5. 3 ; J. 1. 22). This is not found in the other Sūtras.

seems to have been fashioned after the Sūryadars'ana of the Kāṭhaka Sūtra.

The Kāṭhaka seems to be of a later origin and discloses several peculiarities, such as the description of the Sīmantonnayana and the Puṃsavana, this Candradars'ana being one of them.

Let us leave out the Candradars'ana as a supplement to the Sūryadars'ana and compare the other two, viz. (*a*) *the Sūryadars'ana and* (*b*) *the Niṣkramaṇa*.

(1) Both of these rites are to be performed in the fourth month or after the lapse of a half of the third month.

(2) Except in Pāraskara (it is a question whether in Pāraskara they are to be taken as one or two separate rites) nowhere have these two rites been mentioned in one Sūtra. The Sūtras which mention them always give one of the two; thus,

M., Kā., P. } Sūryadars'ana.

B., G., Kh., P. } Niṣkramaṇa.

Had they been two separate rites, they could have been found together at least in some of the Sūtras.

(3) The rites are nearly similar, the first is always a religious rite, i. e. the preliminary Homa. The second is the principal rite, i. e. showing the sun to the child or bringing the child out of the house.

The principal rite is always supplemented by the praise of the sun in the Sūryadars'ana or that of the

sun or the moon in the Niṣkramaṇa.

These points lead one to think that it formed a single rite in the beginning. The following suggestion could, therefore, be made as to the origin of this Saṃskāra.

(1) In the popular customs of pre-Brahmanical times, it is probable that there was a custom of bringing the child out of the house for the first time with some ceremony.

(2) Evil spirits, which were supposed to be there, were likely to do harm to the child and so, now and then, some precaution was thought necessary to avoid the possible danger. For instance, the Sūtikā-homa, (which has been given by various Sūtrakāras, for example, by H. II. 1. 3. 7 and P. I. 16. 4. 22) is meant for that purpose. It has been prescribed there with a view to avoid the evil influences harming the child in the first ten days. Similarly, when the child was first taken out of the house some such precaution was thought necessary. This idea is present in Gobhila and Khadira. In the description of the Niṣkarmaṇa in Gobhila (2. 3. 4) the father hands over the child to the mother; while doing this, the last verse (M. B. 1. 5. 12) which he murmurs is, " May this child never come to harm and be separated from its mother."

(3) So, when the child was first brought out of the house, some Homa was performed and the first thing that was shown to the child was the sun or the moon so that the other minor evil influences should be power-

less against it.

(4) The practice continued and the custom of showing the sun or the moon to the child became so established that the rite, instead of being called Niṣkramaṇa, used to be sometimes called Sūryadars'ana.

(5) Later on, when a selection of Saṃskāras was made out of the whole gṛhya ritual,—for they were no longer in use in their entirety,—these different names vanished and it was looked upon as a single Saṃskāra, the Niṣkramaṇa. It is note-worthy that the Gautama. Smṛti does not mention this Saṃskāra.

CHAPTER XI

ANNAPRĀS'ANA

This is a comparatively minor Saṃskāra. In importance it is inferior to the Jātakarman and the Caula, but superior to the Niṣkramaṇa.

The first time when a child is fed with solid food is naturally celebrated with some ceremony, and it is no wonder that in the days of sacrificial zeal, it was made into a Saṃskāra by the addition of oblations to various deities.

The time for this Saṃskāra has not been very rigidly determined. The sixth month, in the opinion of nearly all the Sūtrakāras, and the fifth also according to M. (I. 20. 2), is the right time for this Saṃskāra. The Kāṭhaka again shows another peculiar feature by suggesting one more alternative, viz. that the time to be chosen may be after the teeth have come out.

The day to be chosen is, as in the case of all other Saṃskāras, a day in the bright fortnight of the month, when the moon is in conjunction with an auspicious constellation. The rite begins with a preliminary sacrifice. Oblations are offered, according to the Sūtras of the Ṛgveda, accompanied by verses No. 18, 213, 200 and 66.

The Sūtras of the Yajurveda prescribe in the beginning oblations accompanied by the following verses:

M. Verse No. 18.
B. „ „ 37.
H. „ „ 67, 108, 114, 267, 115, 162, 218, 105
Kā. „ „ 51.
P. „ „ 124, 300, 173.

The Sūtras of the Sāmaveda do not prescribe any homa, or any oblations in the beginning. After the Sacrifice (according to S'āṅkhāyana and Kauṣītaki) the father recites verse No. 1, " O Agni, thou givest long life " (Ṛg. IX. 66. 19) (S'. 1. 27 & K. 1. 27), and then with the recitation of verse No. 289, " O earth, be soft " (Ṛg. I. 22. 15), the child is to be seated behind the fire on the Darbha grass, pointing northwards (S'. I. 27. 9. K. 1. 27). Then the father takes curds, honey and ghee together (H. 2. 1. 5) and the prepared mixture is thrice given to the child to drink, with verse No. 192 "I put Bhūḥ into thee" (H. 2. 1. 5). The solid food is given to the child with the verse (No. 181), "I give thee the juice of waters and herbs to drink ".

Other Sūtrakāras do not prescribe the feeding with curds, honey and ghee etc. first and with solid food next. They say that those things should be mixed with food and then given to the child to eat. According to Pāraskara the father takes his food first; when he has finished his dinner he mixes all kinds of

food and then, taking a small quantity out of that mixture, he gives it to the child to eat.

The following Mantras are used by various Sūtrakāras at the time of giving food to the child.

A.	Verse	No.	18.
Ka.	,,	,,	18.
J.	,,	,,	18.
S.	,,	,,	187.
K.	,,	,,	187.
M.	,,	,,	19.
B.	,,	,,	228.
B.	,,	,,	188.
Bh.	,,	,,	188.
Ap.	,,	,,	188.
H.	,,	,,	188.
P.	,,	,,	297.
Kh.	,,	,,	69.
Kau.	,,	,,	265.

Choice of food

As to the choice of the food which is to be selected for the feeding, many kinds have been prescribed. Flesh seems to have been specially chosen: the flesh of a goat, if the father is desirous of nourishment (Ā. 1. 16. 2 ; S'. 1. 27. 2 ; K. 1. 20); that of a partridge, when he is desirous of religious lustre (Ā. 1. 16. 3; S'. 1. 27. 3; K. 1. 27 ; Āp. 6. 16. 2). Pāraskara prescribes the flesh of the bird Āṭi for the same end, i. e. religious lustre (P. 1. 19. 11). Fish is prescribed when he is desirous of speed (S'. 1. 27.

4 ; K. 1. 27 ; P. 1. 9. 9).

Pāraskara prescribes the flesh of a patridge for one who is desirous of food (P. 1. 9. 8) ; that of a Bhāradvāja, when he wishes fluency of speech (P. 1, 19. 7); that of kṛkaca, when one is desirous of long life (P. 1. 19. 10). One who wishes to have everything should mix all kinds of flesh and feed the child (P. 1. 19. 12). The Jaiminīya (1. 10) and the Kāṭhaka (39. 2) prescribe that the sacrificial food should be mixed and that the child is to be fed with it.

It is worth notice that the Sūtras of the Ṛgveda, one sūtra of the White Yajurveda and Pāraskara prescribe the giving of flesh and mention various details. Āpastamba suggests the flesh of a patridge, but it is as an option and not as a necessity. He only mentions it as the view of some people.

The Jaiminīya and the Kāṭhaka prescribe no flesh, but only the sacrificial food.

The Sūtras of the Sāmaveda deal with the rite very roughly. In Jaimini the description of the rite is very short, while Gobhila and Khadira are silent about it. But Rudraskanda in his commentary on the Nāmakaraṇa (2. 2. 34, 35) mentions this Annaprās'ana and says that though it is not given in the Khādira, yet, as it is to be found in the other Sūtras, it should be performed in the sixth month and that the verses used should be the same as those used at the time of the Medhājanana.

S'āṅkhāyana and Kauṣītaki write that the food left

after the feeding of the child should be eaten by the mother.

A cow (B. 2. 3. 4) or a cloth (M. 1. 20. 6) is to be given as the fee to the Brāhmaṇas.

The order of rites

The performance of this rite is comparatively simple. The following rites go to make up the whole Saṃskāra.

The religious rite:	Homa (Sacrifice.)	(H)
The principal rite:	Annaprās'ana. (the feeding of the child.)	(Ap)
The minor rites:	(a) Upaves'ana. (making the child sit on the ground.)	(U)
	(b) Abhimantraṇa. (whispering of mantras over it.)	(A)
	(c) Ghṛtaprās'ana. (giving the child ghee to eat.)	(Gh. P.)

The Sūtras of the Ṛgveda give the following order:

A. Ap.
′. H. A. U. Ap.
K. H. A. U. Ap.

Ās'valāyana, as is usual with him, does not describe the rite in details; but S'āṅkhyāyana and Kauṣītaki have perhaps given it most minutely. For, As'valāyana mentions only the principal rite, while S'. and K. give the religious rite first; then follow the two minor rites, namely, Abhimantraṇa and Upaves'ana, and the principal rite comes at the end.

CHAPTER XII

CAULA

After the Annaprās'ana comes the Caula. The word Cūḍā means a tuft of hair which is left on the head when the rest of it is cut; the cutting of the child's hair for the first time and arranging them in locks was called Caula or Cūḍā-karaṇa. It is explained as 'kriyate cūḍā yasmin karmaṇi tac cauḍam' and since the cerebral dental ḍ is inter-changeable with the cerebral lingual ḷ, which has become already in the Vedic language a semi-vocalic l, there is no difference, if we use either of the two terms; Vārāha (4) and Jaimini (1. 11) use the term Jaṭākaraṇa – keeping of twisted locks – in place of Cauḍa or Caula.

The Time

The time prescribed for this ceremony is generally the third year of the child; minor alternatives, however, have been here and there suggested:

B. (2. 4. 1)	in the first year;
S'. (1. 28. 1) K. (1. 23) Bh. (1. 23) P. (2. 1. 1) P. (2. 1. 1)	after the completion of and in the first year; in the third year when it is not done in the first.

1 Dalayor abhedaḥ.

J. (1. 11) B. (2 4. 1) M. (1. 21. 1) Kā. (40. 1)	in the third year from conception; during the period of three years; in the third year but when the greater part of the year, i. e. more than eight months, has passed;
A. (1. 17. 1) V. (4) Kā. (40. 8)	or lastly, as would be the custom of the family.
S'. (1. 28. 3-4) K. (1. 28)	prescribe it in the fifth year for a Kṣatriya boy and in the seventh year for a Vais'ya boy.

The day

The day prescribed for the performance is, as in the case of other Saṃskāras, a day in that half of the year when the sun goes northwards (Udag-ayane M. 1. 21. 1; J. 1. 11) in the bright half of the month (M. 1. 21. 1; H. 2. 6. 2; Kā. 40. 9; J. 1. 11), when the moon is in conjunction with an auspicious constellation or under the constellation of the Punarvasus. M. (1. 21. 1) recommends the ninth day of the bright half and Kā. (40. J) recommends a parvan-day.

The arrangement of the implements

Gobhila (2. 9. 3) has given a detailed list of the implements required for the ceremony and their arrangement also. The other Sūtras prescribe nearly the same. So let us begin with the list of implements and their arrangement as ordained by Gobhila and then add whatever would be necessary according to the description of the various Sūtras. The implements include

(1) twenty bundles of Darbha grass;
(2) hot water;
(3) a razor made of Udumbara wood, to be used by the barber;
(4) a mirror.

The above-mentioned things are placed to the south of the fire; to the north of the fire are placed cow-dung and a cooked mess of rice and half-cooked sesame. Four vessels of rice, barley, sesame seeds and beans are filled with the respective seeds and are placed on four corners of the fire that is kindled. The mother covers the child with a clean cloth and sits facing the east, on grass pointing northwards, behind the fire and the person who is to cut the hair of the child, the father or some other person who cuts the hair (and not the barber), standing behind them.

The nature of the rite

Unlike the other Saṃskāras, this Saṃskāra is not supplemented by supplementary or minor rites. The Homa seems to be the only religious ceremony. The rite of hair-cutting, however, has been amplified a good deal, which has rendered the whole procedure a bit complicated.

The preliminary

The rite begins with a preliminary sacrifice as usual. The Sūtras of the Ṛgveda do not prescribe any particular oblations. The Sāṁkhāyana-gṛhya-saṁgraha, which is, however, a later recast of the Sāṁkhāyana-gṛhya-sūtra, prescribes four oblations with

the Mahā- vyahṛtis.

The second group of the Black Yajurveda (M. Kā. and V.) prescribes Jaya-oblations, to which the Vārāha adds three more oblations, making them seven in all. The additional oblations of the Vārāha are accompanied by verses No. 1, 51, 234.

The first group of the Black Yajurveda Sūtras (B. Bh.Āp. H.) prescribes the oblations which they usually prescribe for other rites; Bau. prescribes verses No. 134, 138, 55, 136.

Bhāradvāja and Hiranyakes'in prescribe verses No. 67,108,114,267,115 and 105,218,162.

Bh. adds one more, namely verse No. 17.

The oblations according to Āp. are verses No. 129, 131, 128, 127, 225, 226, 119, 71.

Pāraskara of the White Yajurveda prescribes an oblation with ghee with the recitation of the Mahā-vyāhṛtis and verse No. 87.

G. and Kh. do not prescribe any mantras for oblations. Rudra-skanda, however, in his commentary on the Khādira, prescribes the three Vyāhṛtis, with verse No. 187 and then four other verses.

J. prescribes four oblations with the Mahā-vyāhṛtis and verse No. 187, and the fifth with verse No. 303.

After preliminary oblations begins the real rite. All the details of the act of hair-cutting are amplified and are accompanied by the recitations of verses.

The following is a list of details of the hair-cutting:

(1) the mixing of hot and cold water;

(2) rubbing of warm water round the head ;
(2 a) the smearing of butter on the hair ;
(3) the putting of Kus'a-grass on the hair ;
(4) the pressing of the razor on the hair ;
(5) the cutting of the hair ;
(5 a) the wiping of the razor ;
(6) the putting of the cut hair into cowdung ;
(7) the bath after the hair-cutting.

Nos. 1, 2, 3, 4, 5, 6 are common to all the Sūtras while Nos. 2a, 5a and 7 are to be met with here and there.

Let us take them one by one and describe the procedure laid down.

1. After the preliminary sacrifice the ritual begins. The father or the performer takes hot water and cold water and mixes them while reciting verse No. 15; this verse No. 15 seems to be generally used by many Sūtras for this purpose.

S'. (1. 28. 7) and K. (1. 28) use verse No.273 ; Bh. and H. do not prescribe any verse for this rite. The Vārāha prescribes, in addition to verse No. 75, verse No. 266.

M. (1. 21. 2) does not prescribe the recitation of verse No. 15, while mixing the hot with the cold water, but prescribes that verse No. 75 should be recited over the hot water. The Sūtras of the Sāmaveda do not prescribe any verse for this mixing of the two kinds of water. G. (2. 9. 11) and Kh. (2. 3. 21) prescribe that the performer should look at the water and recite verse No. 75, which other Sūtras use for mixing them. J. (1. 11) writes

that the performer should take the water from the water-pot while reciting the two verses, Nos. 75 and 15.

2. After mixing the hot and the cold waters the performer should take some of it and rub it round the child's head from right to left. Ā. (1. 17. 7) prescribes that the father should take some of that water and smear it, along with some butter or curds, round the child's head from right to left. The verses to be recited are Nos. 75 and 47.

S'. (1. 28. 11) and K. (1. 28) give nearly the same description. They, however, omit the rubbing of curds or butter along with water and, instead of saying that the water is to be smeared round the child's head, going from right to left, they recommend the smearing of the right-side locks. The verses to be used are Nos. 47 and 113.

(2a) According to the view of some, S'. and K. further add, the hair should be first combed and then smeared with butter. The Sūtras of the Yajurveda prescribe verse No. 47 for moistening the head with water.

M., Kā and V. differ in the use of verse No. 15 like A. (1. 17. 7).

Kā. (40-10) ordains that the water is to be applied while reciting " May all, Bṛhaspati and Savitṛ, the Satyadharman, allow it" (verse No. 277) and then verse No. 57 is to be recited. V. (4) prescribes that the same verse is to be recited over the water and then the hair is to be moistened with verses No. 15 and 47. P. (II. 1. 9)

prescribes the recitation of verse No. 280.

The Sūtras of the Sāmaveda prescribe nearly the same verses. G. (2. 9. 12) and Kh. (2. 3. 22) prescribe verse No. 47 and J. (1. 11) does not prescribe any verse for this rite.

(3) After moistening the head with water, three blades or bundles of Darbha should be held on the right lock of the hair, in such a way that the ends of the Darbha should be turned upwards, i. e. towards the performer. G. (2. 9. 18) prescribes seven blades of Darbha and says that the ends of the Darbha should be turned towards the head of the child. The verse to be used at this time is No. 78.

In this way the performer takes four cuts from the right side locks, reciting the following verses :

Verse No. 240 for the first cut, verse No. 236 for the second cut, verse No. 238 for the third cut and these three together for the fourth one. In the same manner, he takes three cuts from the left-side locks.

M. (1. 21. 8), B. (2. 4. 14) and V.(4) prescribe verse No. 202 to be recited to the child, when the hair is being cut. Āp. (VI. 16. 3. 11) prescribes the following verses: Nos. 240, 236, 237 and 238.

Bh. (1. 28) prescribes the recitation of verses No. 217 and 237 when the hair is being cut.

H. (2. 6. 9-11) gives four verses and says that they should be used while cutting the hair on the right side, behind, on the left side and before. They are verses No. 122, 240, 237 and 214.

G. (2. 9. 16) prescribes that the hair should be cut once with the recitation of verse No. 237 and twice silently.

Kh. (2. 3. 26) prescribes that the same verse has to be repeated every time, while J. (1. 11) has given three different verses, which have been prescribed by all the other Sūtras. They are verses No. 236 235 and 233. So after taking three or four cuts in the above-mentioned way, the father should ask the barber (M. 1. 21, 7. Āp. VI. 16. 10 Kā. 40. 12 and V. 4) to complete the cutting of the hair by reciting verse No. 211 and when the barber is doing it, he should whisper verse No. 202.

J. (1. 11) gives the alternative of one to three Darbha blades, the verse to be used being No. 47.

(4) After the blades of Darbha grass are placed on the right lock of the hair, the razor is pressed on the head against the hair and the Darbha blades, the verse that accompanies this performance being No. 290 (" O axe, do not kill him &c.").

S'. (1. 28. 13) and K. (1. 28) are of opinion that the hair and the Darbha should be touched first with the mirror and then the father should take the razor in hand, reciting the above-mentioned verse.

B. (2. 4. 11) prescribes that he should first recite verse No. 106 over the razor and, taking it in the hand, he should place it on the head, with the recitation of verse No. 290. When the performer takes hold of the razor, verse No. 314 is to be

recited according to the prescription of P. (2. 1. 11). This verse is used by P. only, while the other Sutrakāras use verse No. 290, as we have already seen.

G. (2. 9. 15) and Kh. (2. 3. 17) prescribe a razor made of Udumbara, while the other Sūtras seem to recommend the ordinary one.

J. (1. 11) prescribes the recitation of verse No. 133 while touching the hair with the mirror.

(5) After so many preliminary performances, now we arrive at the principal rite, i. e. the cutting of the hair. With the razor, which is already pressed against the hair, the father cuts a lock of hair, together with the Darbha blades which lie between the hair and the razor.

(5a) Ā. (1. 17. 16) prescribes that he should wipe the razor off when he has finished the cutting with verse No. 211.

(6) The hair which are thus cut are handed over to the mother or any other woman whose husband is living (V. 4) or to some friend who is standing by. M. (1. 21. 10) and Āp. (6. 16) prescribe verse No. 74, when the cut hair is being given (i. e. the cut hair and the Darbha blades). Then it is placed in cow-dung or in a bunch of Darbha in such a way that it would not touch the ground (J. 1. 11). This ball of cow-dung or bunch of grass should be buried in the cow-shed, near the water or at the root of an Udumbara tree (Bh. 1. 28). In Saṁkhyāyana-Gṛhya-Saṃgraha, it is recommended to bury the child's hair

in a part of fertile land or near water.

(7) At last comes the bath. According to B. (2. 4. 6) a bath is to be given to the child with hot water, and verse No. 177 is to be recited during the bath.

Now for a while let us turn to the Gobhilīya and Khādira Sūtras of the Sāmaveda and note the points where they differ from the other Sūtras.

The verses which accompany the details of hair-cutting are nearly the same. In the other Sūtras they are to be repeated while performing certain actions, but in this case they are to be recited before doing those acts. The performer is asked to look at the implement which is to be shortly used, and to meditate on a certain deity which has a connection with the implement. For example, at the commencement of the rite (G. 2. 9. 10; Kh. 2. 3. 20) he looks at the barber, meditates on Savitṛ in his mind and recites verse No. 30: "Here has come Savitṛ with a razor (in hand)." Then he looks at a pot, full of water, meditates on the wind-god Vāyu, and recites verse No. 75: "O Vāyu, with hot water etc."

After moistening the hair with the water which has been thus consecrated, he looks at the razor made of Udumbara wood or at the mirror and recites verse No. 305: "Thou art the tooth of Viṣṇu." Then he holds the head of the boy and recites verse No. 113 (M. B. 1. 6-8), which S. and K. have used while moistening the head and B., while cutting the hair.

Four vessels, which are full of rice, barley etc., are given to the barber and a cow is given as a sacrificial fee to the priest who attends to the rite or to one who performs the cutting of the hair in the place of the father.

The order of rites.

Very little has to be said regarding the order, since the whole rite is only one act of cutting the hair. The details of the hair-cutting are amplified and so there is very little chance of the rites shifting their order. In short, it can be said that the religious rite is always followed by the principal rite.

The religious rite:	the Homa.	(H.)
The principal rite:	the cutting of the hair.	(CH)
The supplementary rite :	a bath.	(B)

So this is the order of all the Sūtras: H, CH, B.

A Suggestion as to the Origin of the Caula.

(a) The Caula seems to have its origin among the popular customs of pre-Brāhmaṇical times. Similar customs are found among the Slavonic peoples of South-Europe and other branches of the Indo-germanic[2] people. It has been seen that among primitive people hair and nails are looked upon as having some significance. Evil spirits are supposed to invade a person

2. Indo-germanische Gebräuche beim Haarschneiden. von J. Kirste, — Sonderabdruck aus Analecta Graeciensia, Festschrift zum 42. Philologentage in Wien, 1893.

whose nails or hair they could get hold of: and hence peculiar care has been taken about the cutting of the hair and the nails.

This belief led to the custom of celebrating the first hair-cutting of the child with some religious observances so that the evil spirits should be kept off. Nearly all the Sūtras prescribe that the hair which is cut has to be placed in cow-dung and are careful to note that it should be handed over to the mother or a person who is friendly and it is to be buried in order to prevent its getting into some wicked hands.

(b) There is, however, one more significance as to the custom of hair-dressing, which is the mark of the particular family to which the boy belongs. In the Sūtras, for example, in the Kāṭhaka-Gṛhya-Sūtra, (40. 2. 5), we find such instructions:

(1) Those who belong to the family of Vasiṣṭha should have their lock of hair on the right side of the head (40. 2).

(2) Those who belong to the families of Atri and Kaśyapa, should have their lock of hair on both sides of the head (40. 3).

(3) Those from the Bhṛgu family should be shaved without leaving any lock (40. 4).

(4) Those of the Aṅgiras family should have five locks of hair.

After initiation, the boy becomes a full member of the family, but the Caula can be said to be the beginning of this membership. As the Sīmanta is the

mark of the would-be mother, so the Caula also could be said to be the mark of a would-be member of the family. Among primitive people, at the time of initiation, the hair-dress of the boy was arranged in a particular way, as a mark of the tribe to which he belonged. So it is not impossible that the lock of hair should come to be regarded as a mark of the family.

The idea of preventing the evil influences doing harm to the child by taking hold of the cut hair and the idea of having a mark of the family to which a person belonged seem thus to have given rise to the rite of Caula.

(c) The placing of four pots on four corners of the fire is an auspicious rite, the pots symbolizing abundance of food.

It may be added that the hair-dress has also some magic sense: as boys' hair or certain fashions of hair-dress indicate the belonging to an order or a social class (for instance, with the Teutonic people or with the Romans, where only the free-born man was allowed to wear uncut hair; compare the modern rule in jails etc.) so also the priestly caste, the medical man, or the shaman, of primitive people showed his profession by a special hair-dress. The best proof for ancient India is the dress worn by a Vrātya.

CHAPTER XIII

THE ORIGIN AND DEVELOPMENT OF THE UPANAYANA UP TO THE VEDIC PERIOD

One cannot say definitely when and where the Upanayana ceremony had its origin. It is likely to have its germs in the primitive customs of the Indo-European[1] society. But as no records are available, much has to be left to inference. It would not be out of place if one were to cast a cursory glance at the customs and ceremonies of various primitive tribes which exist to-day.

(*a*) *The Nature of the Primitive Purificatory Rites.*

If one looks at the descriptions of some of the customs amongst the primitive peoples, there is one thing, in particular, which strikes one most and that is the ceremony[2] of admitting a boy to the community. The age varies from seven to fifteen, but in all cases it generally does not exceed the age of sixteen, or

---

1. It is more than doubtful whether there ever existed any society such as the Indo-European society, I mean the primitive society which was the parent society of tribes which migrated eastwards and which spoke the Indo-European languages; cf. Winternitz, History of Indian Literature. Vol. I. English edition, page 5; Giles, Cambridge History of India. Vol. I. Prof. Giles has named these people as "wiros."

2. H. Oldenberg, Die Religion des Veda p. 471; Hambly, Origins of Education among primitive People, p. 12; Encyolopædia of Religion and Ethics, Vol. VII. p. 315.

rather, the attainment of puberty.

This ceremony consists of a number of tests, some of them being very hard, which the boy is required to go through. Purifications by emetics, sweating, bathing, scrubbing with sand etc., begin the ceremony. Then the boy has to show his strength[3] by hunting, wrestling, running etc., and thus to show the community that he is quite fit to join them and share their hard life. After these tests and after some preaching of moral precepts, the headman of the tribe admits him to the community and declare him to be a fellow with all his duties and privileges. Then he is looked upon as if born again into the community. He begins his new life[4] as a responsible member of the community. He is no longer allowed to stay with his parents. In one case a dinner in company with his mother, prior to this ceremony, has been prescribed. The idea is that after this ceremony the boy cannot come and partake of his mother's food. He is no more a child, but a grown-up person. So, this last dinner with his mother, prior to the ceremony, is demonstrated with some pomp. From the above ceremony, which exists almost universally in primitive tribes, it may be safely suggested, if not asserted, that in the primitive stage of the so-called Indo-European period,

3. Hambly, Origins of Education, pages. 128-9.

4. A similar custom has been prescribed for girls also at the threshold of womanhood in some of the tribes (cf. Hambly, OEPP. p. 231). But it would be better to deal with it in a separate chapter later on.

when the tribes which migrated towards the East and the West were not separated, some such custom of admitting a boy to the community, when he was on the threshold of manhood, must have been in vogue, as one can deduce from the existence of the institution not only among the so-called primitive, but also among culturally advanced peoples.

(b) *The Upanayana in the Indo-Iranian Period.*

The next stage of those tribes which migrated eastwards is supposed to be the Indo-Iranian[5] period, when the Indo-Aryans and the Iranian Aryans were not separated, but lived together. Owing to want of documentary evidence here also, everything is left to mere conjecture.

The following common points in the Vedic Upanayana and the Avestic Navajote could be regarded as possible features of the Upanayana in the Indo-Iranian society. The boy went through the ceremony, when he was not above fifteen[6] years of age. He wore a cloth[7] round his body and a girdle[8] round his waist. After the ceremony he never parted[9] with the girdle for a certain period and every time he performed a religious act he put[10] on the cloth.

When we come to the Vedic period, however, we can say something more confidently about certain phases of this ceremony. The earlier Maṇḍalas[11] of

5. Hillebrandt. Ritual-Literatur p. 11.
6, 7, 8, 9, 10. Pehlavi Texts, SBE. Vol. V. p. 285-290.
11. Winternitz. HIL. p. 57.

the Ṛgveda furnish us with some material,–though it is scanty,–which leaves no doubt as to the existence of the ceremony then. It occurs in the third Maṇḍala of the Ṛgveda. Two verses in Ṛv. III. 8 refer apparently to a boy newly initiated :

"[12]A well-clothed youth has come hither dressed. He becomes more excellent than when born. Wise sages full of pious thoughts, longing for the gods in their mind, bring him forth." (4) " He[13] who has been born is born in the auspiciousness of days, growing up in the assembly and at the sacrifice. Wise, active men purify him by pious thoughts; the priest approaching the gods raises his voice." (5)

These verses clearly suggest the idea of a boy in the Upanayana. They refer to a boy who has put on a very nice dress round his body and comes forth. The word Parivīta is interesting here. It is derived from the same root, वे to weave, which is also present in the word Yajñopavīta, the present symbol of the Vedic Upanayana. The wise people lead him forth (उन्नयन्ति). This verb has the same root as ' Upanayana ' and by their leading him forth he is supposed to be born again and to have grown better, an idea which underlies the Upanayana, the special ceremony by which a man becomes twice-born.

(*c*) *The Upanayana in later Vedic period.*

The later Vedic period,i. e. the period during which the tenth Maṇḍala of the Ṛgveda, the Atharvaveda and

12, 13. Ṛgveda III. 8. 4, 5.

the Brāhmaṇas are supposed to have been composed, furnishes us with more details of the Upanayana and the Brahmacarya, i. e. the religious studentship which follows it. The word Brahmacarya[14] is first found in the tenth Maṇḍala of the Ṛgveda. The age of the pupil at which this studentship began varies, but generally a boy seems to have been initiated some time between the ages of eight and fifteen. S'vetaketu,[15] for instance, was initiated at the age of twelve. The period of this studentship was generally twelve[16] years. A longer period, of thirty-two[17] years, has also been prescribed for study. The pupil stayed at the house of the teacher[18] and wore an antilope skin[19] and long hair.[20] He collected fuel,[21] begged, learnt and practised penance. He looked after the sacrificial fire[22] and tended the house. He guarded the cattle of the teacher.[23] All these characteristics of religious studentship are found in a hymn of the Atharvaveda (1. 5. 5. 17). It seems that the Kṣatriyas, the

14. ब्रह्मचारी चरति वेविशद् विषः Rg. X. 109. 5.

15, 16. स ह द्वादशवर्षानुपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य, Ch. Up. 6. 1. 2.

17. तौ ह द्वात्रिंशद्वर्षाणि ब्रह्मचर्यमूषतुः, Ch. Up. 8. 5. 7.

18. ब्रह्मचारी आचार्यकुलवासी Ch. Up. 2. 23. 2.

19, 20, 21. Atharvaveda II. 5. 4, 6, 9.

22. तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीत्, Ch. Up. 4. 10. 2.

23. तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति, Ch. Up. 4. 4. 5.

warrior class, and the Vais'yas, the merchant class, also went through the period of studentship.

(*c*) *Description of the later Vedic Upanayana Ritual.*

A casual reference in the S'atapatha-Brāhmaṇa (11. 5. 4) supplies a sufficiently detailed description of the Upanayana. The pupil approaches the teacher and expresses his desire of being a religious student. The teacher asks his name, and then holds his right hand with the words " Indra's disciple thou art. Agni is thy teacher. I am thy teacher, oh N. N."

Then follows the handing over of the pupil into the charge of Prajāpati, Savitṛ and various other deities: " I commit thee to the waters and to the plants; to heaven and earth I commit thee, to all beings I commit thee. " The idea is that when the student is thus given into the charge of these deities, he could be safe from harm.

Then he is told the duties of a religious student: " Thou art a Brahmacārin; sip water; put on fuel; do not sleep; sip water. " We are informed in the same passage of the time when the Sāvitrī was to be taught. It was done either at the end of one year, of six months, of twenty-four days, of twelve days, of six days, of three days, or even at the very moment of birth, if the pupil belonged to the Brāhmaṇa caste. The procedure of the instruction was as follows: the pupil stands or sits on the right side of the teacher; but preferably he is asked to be in front of the

teacher, facing eastwards. The teacher, with his face towards the west and with his right hand on the pupil's breast, recites the Sāvitrī by the quarters, by the halves or the whole of it, according to the reciting capacity of the pupil. The duration of apprenticeship is said to correspond to the period of gestation in the embryo, and is thought to be necessary as the preparation for the second stage of life. As soon as the Sāvitrī is taught, the pupil is said to be born in his second birth. The teacher is his father while the Sāvitrī is his mother. The life of the Brahmacārin, therefore, begins now.

In this description are found wanting two of the requisites of a Brahmacārin, namely: the Yajñopavīta and the Mekhalā.

But, as they are found referred to in the S'. B.,[24] it is probable that they existed in the ritual. They were the necessary implements of a Brahmacārin. The Mekhalā and the Yajñopavīta could be traced to the Indo-Iranian period, but the Daṇḍa seems to be the creation of the Vedic period In the Gṛhya-Sūtras the Daṇḍa seems to be a very prominent sign of the pupil and in the As'valāyana[25] Gṛhya it is given to the pupil with the preaching of the duties of his new life of religious studentship. It is looked upon as the sign of his Dvijatva, i. e. of being twice-born. But the staff and

24. Yajñopavīta, S'. B. II. 4. 2. 1; II. 6. 1. 12; Mekhalā, S'. B. III. 2. 1. 10; IV. 4. 5. 2; VI. 2. 2. 39.

25. Ag. 1. 19. 12.

the girdle are now no longer necessary. Whether the staff which the student carried in his hand for guarding the teacher's cows came to be known as an emblem of studentship, though the practice of guarding the cows was no more a fashion, or whether it was quite an independent creation, must be left to conjecture. The former, however, seems to be the more probable source.

The idea of a second birth is the same everywhere. The pupil has been initiated to a new kind of life, a life of responsibilities and hardships, quite unlike the first irresponsible and free life under the shade of a mother's love. As in the primitive times he has been admitted to the society, but the life of adventure and hunting has now been replaced by a period of religious studentship. Boys of the priestly class, perhaps, studied for the complete period prescribed for studentship, with the aim of passing the future days in teaching and sacrificing. It does not seem very probable that boys of the other two classes, namely, the Kṣatriyas and the Vais'yas, also studied for such long periods, though they must certainly have passed some period of studentship at the teacher's house.

Now follows the Sūtra period, which supplies exhaustive material for the Saṃskāras and naturally occupies the most prominent place in the study of the Saṃskāras.

CHAPTER XIV

THE UPANAYANA IN THE SŪTRA PERIOD

The Gṛhya Sūtras give us exhaustive information about the rite of the Upanayana. It has been there minutely described, since it is one of the most important Saṃskāras ; and so many different prescriptions as to the time and the implements to be used are to be found that it is not possible to mention all the differences together in one place, without making the whole a tedious reading. It is perhaps better to give it in broad outline and then to note the differences in a tabular form. In this way the text of the chapter would suffice for general information, while the details can be ascertained from the accompanying tables.

The whole could be subdivided into two parts, viz.,

(1) The preliminaries of the Upanayana;

(2) the ritual itself of the Upanayana.

Let us think of the preliminaries first.

(*1*) *the Preliminaries of the Upanayana.*

Every boy went through the form of the Upanayana,

The age of the boy

when he was between the eight and twelve years of age. The suitable year for the ceremony varied according to the caste to which the boy belonged. For a Brāhmaṇa boy the time varied from

the fifth to the eighth year, though the eighth year from the conception seems to be widely accepted as the best time. For a Kṣatriya boy the tenth or the eleventh year and for a Vais′ya boy the eleventh or the twelfth year (from conception) is generally recommended. (For details see Table No. 1.).

Patita-Sāvitrīka

After stating the proper age for the Upanayana, the Sūtrakāras have given the age-limit within which the ceremony must be gone through. On the whole, twice the proper age prescribed for the Saṃskāra is taken to be the utmost limit. (For details see Table No. 2.). And the boy who fails to be initiated within that period is to be looked upon as a 'Patita-sāvitrīka', i. e. one who has allowed his Sāvitrī-vrata to lapse, and the society is forbidden to have any social intercourse with him. This means that he is not to be taught the Veda, no sacrifice is to be performed for him, he is not to get a bride from the community; in short, he is to be treated as an outcaste.

The Sūtras of the Black Yajurveda, except the Vārāha, are unanimously silent about these Patita-sāvitrīkas. The Pāraskara Sūtra of the White Yajurveda refers to a remedy for such a boy by undergoing a Prāyas′citta named the Vrātya-stoma.

The day

The day to be chosen for the performance is, as in the case of all other rites, a day in the bright fortnight of the month, when the moon is in con-

junction with some auspicious constellation; it should have a name of the masculine gender (H. 1. 1. 5). Various seasons have been recommended as befitting the various castes; thus the spring is appropriate for the Brāhmaṇas, the summer for the Kṣatriyas, and the autumn for the Vais'yas. (For details see Table No. 3).

The preliminaries

On a certain auspicious day, after feeding the Brahmaṇs, the performer causes the declaration of the auspicious day to be made. The boy has his hair cut and is given a bath. He has put on a new dress (Vastra) and ornaments. He wears the thread-garment called Yajñopavīta on the left shoulder and an Ajina, i. e. the skin of the black deer, as an outer garment. A girdle is tied round his waist and a staff – the Daṇḍa – is given into his hands. Thus dressed, he is presented to the priest, his teacher. The priest prepares the Gṛhya Agni and offers oblations into the fire, as might be prescribed by the various Sūtras. As for the time of putting on the five necessary things, namely, Vastra, Ajina, Yajñopavīta, Mekhalā and Daṇḍa, there seems to be a divergence of usage. Generally the Vastra, the Ajina and the Yajñopavīta were put on before the beginning of the ceremony and the Mekhalā and the Daṇḍa at the end of the ceremony. (For details see table No. 4).

(a) The Vastra and the Ajina are generally worn by the pupil before he is presented to the teacher. Only

according to a few Sūtras, e. g. the Ajina according to M. and H. and the Vastra according to Āp. and H., are worn in the middle of the rite.

(b) The Yajñopavīta, the sacred thread-garment, is worn before the beginning of the rite along with the Vastra and the Ajina. The latter two are sometimes, e. g. in M., Ap., and H., worn in the middle of the rite. The Yajñopavīta is, however, worn before the begining of the rite.

(c) The Mekhalā cannot be definitely said to be worn either before or after the rite. The Sūtras are equally divided as to the time of wearing it. In point of importance it seems to be next to the Daṇḍa.

(d) Finally, we come to the Daṇḍa. According to the Sūtras the Daṇḍa is the most important feature of the whole ritual. It is a sign of the new life that the boy has begun and is generally handed over to the boy at the end of the rite. In Ā. and Bh. the rules of Brahmacarya are told to the pupil with the giving of the staff. (As to the details of the various forms of these necessary constituents of the rite and for the verses which accompany them, see Tables No. 5 and 6).

CHAPTER XV

THE RITUAL OF THE UPANAYANA

After surveying the preliminaries of the Upanayana we come to the actual ritual. The pupil, dressed in the manner described in the foregoing chapter, is presented to the teacher and the rite of Upanayana begins. The beginning is made with either of the following two rites: (1) Añjali-pūrāṇa, i. e. the filling of the cavity formed by joining the hands with water, or secondly, (2) As'mārohaṇa, i. e. the ascending of the pupil on the stone provided for the purpose.

The teacher fills his own joined hands with water and pours it thrice into the hands of the pupil reciting verses, which seem to be in general in praise of the waters. Ā. (I. 20. 4), however, has used the well-known Sāvitrī verse (Ṛv. III. 62. 10) at this time.

The As'mārohaṇa is a rite for making the pupil stand on the stone with the recitation of verses, which mean : " Stand thou on the stone and be as firm as it is " and so on.

The Sūtras of the Ṛgveda and the Sāmaveda use this first rite, while the Sūtras of the Yajurveda employ the second one. Āp. (IV. 10. 9, 12), Bh. (I. 7, 8) and J. (I. 12) have, however, given both of these rites. And Vārāha (5) and P. (2. 2. 14) have given only

the Añjali-pūraṇa, though they belong to the Yajur-veda.

The Sūtras of the second group of the Black Yajur-veda, i. e. M., Kā, and V., add one more preliminary rite, that of eating curds. The boy is given some curds to eat, while the priest recites verse No. 302.

Here a sort of conversation takes place between the teacher and the pupil (J. 1. 12 ; V. 5 and Kā. 41. 15): " Who are you ? " asks the teacher.

"I am by name so and so, sir, " replies the pupil. " I have come here for studentship ; please take me near (you), sir, " says the pupil.

So begins the rite.

From the initiation to the initiation ceremony one comes to the threefold rite of Upanayana. It consists of the following three rites:

(1) taking of the pupil's hand ;

(2) showing the acceptance of the pupil by touching his breast ;

(3) handing him over to Savitṛ.

The first two may be looked upon as one rite. The teacher holds the pupil's hand by the thumb. The manner of holding it varies. According to S'. (2.2.12), P. (2. 2. 17), B. (2, 5. 26), M. (I. 22. 5), and G. (2. 10. 26) the hand is to be held only once ; thrice according to Ā. (1. 20. 6), four times according to K. (2. 2). five, ten and twelve times according to J. (1. 12), Āp. (IV. 10. 12), and H. (I. 5. 9) re-

spectively. He recites the verse, "I take your hand with the inspiration of Savitṛ, with the arms of the two As'vins, with the hands of Pūṣaṇ, O boy" (Ā. I. 20. 4). Whenever the holding of the hand is repeated he tells him :

"Fire has held your hand.

"Soma has held your hand.

"Savitṛ has held your hand," and so on.

Before the holding of the hand, (H. I. 1-7 and Kh. II. 4) he touches the pupil's right shoulder with the right hand and the left shoulder with the left hand. The word Upanayana occurs in this particular rite. Ā. (I. 20. 4), M. (I. 22. 4), Bh. (1. 7), V. (5), G. (2. 10. 26), and J. (7. 12) use the root √gṛbh, to hold ; while S'. (2. 2. 12), B. (2. 5. 28), Āp. (IV. 10. 12), H. (I. 5. 8) and K. (2. 2.) have used the root √upa-nī : 'to lead near' or 'to take unto oneself.' There is little doubt that this rite gave its name to the whole ritual.

The gods with whose help this rite of Upanayana is effected are Savitṛ, Pūṣan and the As'vins, and the names of several other gods have been added to the list, when the act of holding the hand is repeated. Soma, Prajāpati, Sarasvatī, Bṛhaspati, Mitra and Varuṇa are some of them. Of all these the names of Savitṛ, Pūṣan and the As'vins are most prominent and mentioned by all the Sūtras except P. J. and Kh. Savitṛ, however, is the chief deity in this ritual, since the Sāvitrī verse is in praise of that deity.

Immediately after the holding of the hand the acceptance of the pupil by the teacher follows. There seems to be very little difference of meaning in the two rites. The second could be very well looked upon as the continuation of the first rite. In a way this shows a complete assimilation of the pupil with the teacher. The teacher reaches his hands over the shoulders of the pupil to the heart and holds them on the heart, with the fingers pointing upwards. He recites a verse which runs as follows: " I hold your heart in authority. May thy heart be after mine. Follow my orders with undivided attention. May Prajāpati join you with me (H. 1. 5. 11)." The form of acceptance varies a little here and there. In most of the cases he touches the heart of the pupil and in some cases it is supplemented by the touching of the shoulder and the navel (G. 2. 10. 28 ; Kh. 2. 4. 15 ; J. 1. 12.). Only in Bh. (1. 8) and in Kh. (2. 4. 15) the shoulder and the navel are to be touched, and not the heart. In V. (5) the teacher is asked to look steadfastly at the pupil while reciting verse No. 304.

The acceptance

The third rite, inter-connected with the above two rites, is the Paridāna, i. e. the handing over of the pupil to the care of the gods. Ā. (I. 20. 7) gives the following description of the rite. The teacher shows the sun to the child, recites the mantra, No. 305, "God Savitṛ, he is your student; protect him ; may he not die," and says

Paridāna

to the boy, "Whose student art thou? Thou art the student of Prāṇa. Who is leading thee to whom? I give thee to Prajāpati (Kāya)". And then he causes him to go round and recites verse No. 306. "A youth hath come hither well-dressed." Though Savitṛ and Agni, the latter being next to Savitṛ, are the prominent deities in the ritual, -for they are the chief deities in the two vratas, namely, Sāvitrī and Samidhādhāna, that follow the Upanayana,- still in Paridāna they are not so prominent. Indra, Prajāpati, Varuṇa, Sūrya, all the bhūtas, the Oṣadhis and the Vanaspatis with many others form the long list of deities. It seems to be essential to hand over the boy to the care of some deity; it does not seem to be so essential, to which deity. The mantras that accompany the rite generally mean, " I give over thee to Agni " and so on (Āp. IV. 10. 12; M. I. 22-5; J. I. 12).

The Paridāna rite naturally comes after the Hastagrahaṇa (holding of the hand) and Svīkaraṇa (acceptance). But it seems that the Sūtras of the Ṛgveda and the Black Yajurveda (Ā. 1. 20. 8; S'. 2. 3. 1; K. 2. 3; M. I. 22. 5; B. 2. 5. 27; Bh. I. 8; Āp. IV. 10. 12,) ordain it in the middle of the two rites; while the Sūtras of the S'ukla Yajurveda and of the Sāmaveda (P. 2. 2. 21; G. 2. 10. 31; Kh. 2. 4. 16; J. 1. 22;) mention it after the two. The three, however, generally go together.

At this point, i. e. after the triple rite of the Upanayana, the act of Upanayana could be said to be complete, though the rite of Upanayana cannot be complete before the three Vratas, for which the ritual has

been performed, have been taught to the pupil. They are,

(1) the vow of studentship ;

(2) the learning of the S'āvitrī ; and

(3) the putting on of a Samidh (log of wood) into the fire.

By the foregoing ritual the pupil is qualified to receive the Vratas.

(1) The Vow of Studentship.

The teacher ties the girdle round the waist of the pupil, hands over the staff to him and then tells him the rules of studentship: "Thou art a student ; sip water; do not sleep by day and, remaining obedient to (in the authority of) the teacher, study the Veda " (Ā. 1 . 22 . 2 .).

To this list of commandments, some Sūtrakāras (S. 2 . 4 . 5 ; P. 2 . 3 . 2 ; Ka. 2 . 4 and some other Sūtras also) add the commandment, " Lay firewood (Samidh) on the fire."

B. (2 . 5 . 45) and Bh. (1 . 9) add one more rule; and that is, " Earn your livelihood by begging. "

A. (1 . 22 . 6) ordains that the boy should first beg food of one who would not refuse it. Some (B. 2. 5. (48) say that it should be begged of the mother first.

(2) The Learning of the Sāvitrī.

There is a certain variation of the way of imparting the Sāvitrī. The teacher sits and the pupil stands. Or the pupil also can sit. The pupil holds the feet of the teacher and says, " Please teach me the Sāvitrī,

O Sir." The teacher holds the pupil's hands, which are covered over with the pupil's Vastra and teaches him the well-known Sāvitrī verse, Ṛv. III. 62. 10, the whole of it or in parts, according to the ability of the pupil. In the Vārāha, however, three different mantras have been prescribed for the three castes.

B (2. 5. 34) has given a separate Vrata for the instruction of the Sâvitrī.

(3) Putting firewood on the fire.

Ā (1. 21.) prescribes that the pupil should put on a samidh into the fire silently or with the recitation of the verse, "I have thrown a samidh into the fire (Jātavedas). Increase with that, O Agni, as we should increase with Brahman." After the putting in of the samidh, he touches Agni and then three times wipes his mouth, saying, "I smear myself with lustre." Then he recites some verses meaning, "May fire put intelligence into me, progeny into me and lustre into me."

With this initiation into the three Vratas the boy has now become a full member of the twice-born Āryan society. He has been born a second time. The teacher is his father while the Sāvitrī is his mother. The life of a Brahmacārin begins for him.

The order of rites.

The ritual of Upanayana consists of the the following rites:

I. The religious rite:	Homa (sacrifice.)	H.

II. The preliminary rites:

(a) Añjali-pūraṇa — Añj.
(the filling of the cavity of the two hands, joined together.)

(b) As'mārohaṇa — As'm.
(the standing on the stone.)

(c) Dadhi-prās'ana — Dp.
(the sipping of curds.)

III. The principal rites:

(a) Hasta-grahaṇa or Upanayana — U.
(the holding of the hand or taking a pupil unto oneself.)

(b) Svīkaraṇa — S.
(the acceptance of the pupil.)

(c) Paridāna — P.
(the giving over of the pupil.)

IV. The supplementary rites:

(a) Nāma-pṛcchā — Np.
(the asking of the name.)

(b) Āditya-dars'ana — Ād.
(the showing of the sun.)

(c) Agni-pradakṣiṇā. — Ap.

V. The Vrata rites:

(a) Brahmacarya-upades'a — BU,
(the precepts of the student's life.)

(b) Sāvitrī-vrata — SV
(the insruction of the Sāvitrī.)

(c) Samidh-ādāna — Sā.
(putting firewood on the fire.)

On the whole it can be said that the rites are given in the following order:

(i) the religious rite;

(ii) the preliminary rites;

(iii) the principal rites;

(iv) the Vrata rites.

Now let us take the four groups one by one and see what order they observe.

(i)	A.	H.	Añj.	U.	Ād. Ap.	P. S. Sā. SV. BU.
	S'.	H.	Añj.	U.		P. S. BU. Sā. SV.
	K.	H.	Añj. Np.	U.		P. S. BU. Sā. SV.
(ii)	G.	H.	Añj.	U.	An.	S. P. BU. SV. Sā.
	Kh.	H.	Añj. Np.	U.	An.	S. P. BU. SV. Sā.
	J. as'm.	H.	Añj. Np.	U.		S. P. BU. Sā. SV.
(iii)	B.	H.	As'm.	U.		P. U. SV. Ap. BU. Sā.
	Bh.	H.	Añj.	U.		P. S. As'm. Sā. Ap. SV. BU. Ād.
	AP.	H.	As'm. Añj.	U.		P. SV. Ād. Sā. BU.
	H.	H.	A'sm. Np.	U.		BU. S. P. SV. Sā.
	P.		Añj. Ad.	S.	U. Np. P.	Ap. H. BU. SV. Sā.
(iv)	M.	H.	Dp.	U.		P. S. As'm. SV. BU. Sā.
	Kā.	H.	As'm.	S.	Dp. Np. Ād.	U. P. BU. Sā. SV.
	V. Dp.	H.	Ād. Np.	U.		S. Ap. SV. Sā.

The following observations could be made about the mention and the order of the rites.

(a) It is worth notice that the number of the rites in the above divisions is three everywhere (except in the religious rite.)

(b) The three principal rites have been mentioned nearly by all Sūtras, with the exception that

B. and Ap. do not mention S.,

V. does ,, ,, P.,

and B. has two, U. and S.

(c) The supplementary rites are submerged somewhere in the last three divisions.

(d) Of the three preliminary and the three supplementary rites, one or two at least have been necessarily mentioned by all.

Table No. 1.

The Age at the Upanayana.

The name of the Sūtra.	For a Brāhmaṇa boy.		For a Kṣatriya boy.		For a Vais'ya boy.	
	Years from birth.	Years from conception.	Years from birth.	Years from conception.	Years from birth.	Years from conception.
A.	8.	8.	11.		12.	
S'.		8.		10.		12.
K.		8.		10. & 11.		12.
B.		8.		11.		12.
Bh.		8. & 9.		11.		12.
Ap.		8.		11.		12.
H.	7.		11.		12.	
M.	7. & 9.					
Kā.	7.		9.		11.	
V.	6., 7. &					
	5.	8.		11.		12.
P.	8.	8.	11.		12.	
G.		8.		11.		12.
Kh.	8.		11.		12.	
	7.,	5.				
	& 9.		11.		12.	

Table No. 2.

The Limit of Age for the Upanayana.

The name of the Sūtra	For a Brāhmaṇa.	For a Kṣatriya.	For a Vais'ya.
A.	16.	22.	24.
S.	16.	22.	24.
K.	16.	22.	24.
Kā.	16.	22.	24.
V.	16.	22.	24.
G.	16.	22.	24.
J.	16.		

Table No. 3.

The Accessories of the Upanayana.

V. Vastra; Y. Yajñopavīta; A. Ajina; M. Mekhalā; D. Daṇḍa.

The name of the Sūtra	To be worn before the Upanayana.	To be worn after the Upanayana.
A.	V. A.	M. D.
S'.	Y. A. M.	D.
K.	V. Y. A. M.	D.
B.	V. Y. A. M. D.	
Bh.	V. Y. A. M.	D.
Ap.	Y. A.	V. M. D.
H.		V. A. M. D.
M.	V. Y.	A. M. D.
Kā.	V.	A. M. D.
V.		
G.	V. A.	M. D.
Kh.		
J.	V. Y. A.	M. D.

CHAPTER XVI

SOME THOUGHTS ON THE UPANAYANA

The origin and the description of the rites of the Upanayana have already been given in the preceding chapters. Now let us discuss some of the rites and the accessories.

(1) The meaning of Upanayana.

The word Upanayana comes from the root √nī to lead, with the prefix upa (near) attached to it. Nayana is a noun formed from the root √nī; it means leading (to). With the prefix upa attached to it, the full meaning is leading near (to). It denotes a rite in which some one leads some one near (to) some one. But who leads whom and near (to) whom?

Three explanations are possible.

(a) The father leads the pupil to the teacher.
(b) The teacher ,, ,, ,, ,, Savitṛ.
(c) The ,, ,, ,, ,, ,, himself or somebody else.

(a) This is not acceptable, since the Sūtras definitely mention the teacher as the performer.

(b) This explanation has fair claims to our acceptance. Immediately after the rite of holding the hand the Paridāna follows; and it is possible to say that the teacher holds the hand of the pupil and hands him

over to the gods in the Paridāna. It would have been possible, but from the nature of the rite of Paridāna this does not seem to be the case. The deity that is prominent in the Upanayana is Savitṛ, but in the Paridāna Savitṛ is not prominent. Some of the Sūtras do not mention his name altogether in the Paridāna. This would not have been the case had it been the chief rite.

(c) The last is perhaps the best explanation. The rite of holding the hand has given its name to the whole ritual (just as the rite of parting the hair has given its name to the whole ritual of the Sīmantonnayana.) In that rite the root √upanī has been used (S' .2. 2. 12; B. 2. 5. 28; Ap. IV. 10. 12; H. I. 5. 8).

The teacher holds the hand of the pupil and says, " I take you. " To whom ? That he does not mention. But as the Upanayana is followed by the residence of the pupil at the teacher's house, it is possible that the taking of the pupil unto himself is intended.

(2) Who is to be the Upanetā (the performer of the rite)?

It can only mean that the teacher leads the boy—the pupil—near (towards) himself. According to the Gṛhya Sūtras, the teacher is to perform the rite with the pupil. Ā. (1.20.2), Manu(2.69) and Yājñavalkya (2.34) also mention it as the duty of the preceptor to initiate the boy and then to teach him the Veda. But the customs changed and as the residence of the pupil at the house of the teacher was no longer in use, the duty of the teacher was gradually transferred to the father,

and this was perhaps thought to be more appropriate, since after Upanayana the boy stayed at the father's house. Vṛddha-Garga-Smṛti (From Saṁskāra-ratnamālā 16.180) has clearly noted that the father is to be the performer of the rite. It is said that the father should initiate the son; in his absence the grandfather; failing him, the uncle; and failing him the brother should do it.

(3) The five necessaries of the Brahmacārin: the Vastra, the Ajina, the Daṇḍa, the Mekhalā and the Yajñopavīta.

(a) Of the first two, namely, Vastra and Ajina, nothing particular has to be noted. Is Ajina a remnant of times when the pupil lived in the forest and had to maintain himself by hunting ?

(b) As to the existence of the Mekhalā and Yajñopavīta in pre-Vedic times, we have already referred to it in the previous chapter. Yajñopavīta, however, seems to have undergone some changes and we shall just mention them.

The word Yajñopavīta has been formed from two words, 'Yajña' sacrifice and 'upavīta' worn ; "some thing worn on the body for the sacrifice," —this would be the literal meaning of the word. It has been suggested that the sacred shirt of the Parsees and the Yajñopavīta had perhaps a common origin. In the beginning it was some garment to be worn, whenever the priests performed sacrifices, prayers etc. Among the Parsees it took the form of a shirt, while among the Aryans, who came to India, it was changed into a thread-garment.

Perhaps owing to the hot weather of the country the use of a full garment was not convenient and the substitution of a thread-garment was found out. It has changed its form, though not its importance.*

It would be certainly interesting—though it is a bit going out of one's way–to note the later idea of its origin.

In the Smṛtisāra† the following verse is found :

यज्ञाख्यः परमात्मा य उच्यते चैव होतृभिः ।
उपवीतं ततोऽस्येदं तस्माद्यज्ञोपवीतकम् ॥

" It is a Yajñopavītaka; for it has been worn round by Him whom the Hotṛ priests call the great soul, named Yajña."

The following verses are found about the origin of the Yajñopavīta in the Smṛti-prakās'a :

यज्ञोपवीतं परमं पवित्रं विभूषणं ब्राह्मणलक्षणं च ।
पद्मासनस्थेन पितामहेन उत्पादितं पङ्कजनालसूत्रात् ॥
यज्ञोपवीतस्योत्पत्तिं जानाति ब्राह्मणो न चेत् ।
स वै वहति भाराय पुस्तकानि यथा वृषः ॥

" The grandfather (Brahmadeva), who sits on a seat of the lotus has prepared from the thread of the stalk of the lotus this most sacred Yajñopāvīta, an ornament and a mark of a Brāhmaṇa. If a Brāhmana does not know this origin of the Yajñopavīta, then he carries all his books (learning) which he possesses as a bull his burden."

* In the present times also if an orthodox Brāhmaṇa loses his Yajñopavita, he will not take any food, till he has put on a new one.

† From Saṃskāra-ratnamālā, pp. 189, 190.

(c) According to the Gṛhya Sūtras the Daṇḍa seems to be the most prominent item of the rite. It is the symbol of the new stage of life, which the boy enters. In Ā. (1.22.1) the boy is told the rules of the Brahmacarya with the giving of the Daṇḍa. In the present times the Daṇḍa has lost its prominence, though it is present in the rite.

The significance of the various rites.

(*1*) *As'mārohaṇa.* This is the rite of making the boy stand on the stone. In the marriage rite also the bride stands on a stone. The verses which are recited have the following meaning: " Stand thou on this stone and be as firm a as stone (MP.1.5;11 2.2)." The stone seems to be a symbol of firmness. The teacher and the husband desired the pupil and the wife to be firm and faithful to them and this was perhaps the way of expressing that idea. In the Jātakarman also the father places the child on a stone (H.2.3.1.) and says, " Be a stone, be an axe," etc. The ideas of the present times seem to be changed.[1] For, the stone has come to be a symbol of dryness, cruelty, mercilessness; while in old times it was a symbol of firmness, fidelity. Is it possible that these three rites reach back to the stone ages ?

(*2*) *Añjali-pūraṇa.* In the rite Añjali pūraṇa the teacher pours handfuls of water from his hand into the hands of the pupil. This is one of the preliminary rites

1. For the change in the idea just compare:
अपि ग्रावा रोदित्यपि दलति वज्रस्य हृदयम् ।
उत्तररामचरितम्.

mentioned by the Sūtras of the Ṛgveda and the Sāmaveda.

Generally, this act is significant of giving away something. When a gift is to be given, the giver gives it by pouring a handful of water over the thing to be given into the hands of the receiver. In the rite of Kanyā-dāna, in the ritual of marriage, the father pours a handful of water into the hands of the bridegroom, saying, "I give her to thee for the work of the procreation of progeny." (Sṃskāra-ratnamālā. p. 551.)

What could be the significance of this rite in the Upanayana? Does it suggest the giving of the learning which the teacher intends to teach the pupil?

(3) *Hasta-grahaṇa*. The grasping of the hand seems to be the sign of entering into a partnership, making a contract. This is found in the marriage-rite and in the rite Jātakarman also.

(4) *Svīkaraṇa*. The acceptance of the pupil can be said to be a continuation of the grasping of the hands. The touching of the heart suggests the complete assimilation of the parties concerned. The same idea is expressed by the touching of the two shoulders and the navel.

(5) *Paridāna*. The giving over of the boy into the care of some deity. It is found in the Upanayana and in the Jatakarman. This rite does not seem to have any particular importance in the Upanayana, as we have already seen It seems to be the fashion of the ages to offer to the Gods whatever one did and whatever

one had. The teacher got the possession of the pupil and so he hands it over to the Gods. The idea of securing the protection of the Gods is also present there. In the ritual of marriage there is no Paridāna (handing over), but there is Parigrahaṇa (acceptance). The bride is said to be in the possession of the Gods, from whom the (mānuṣa pati) bridegroom receives her. From the mantras of the Paridāna in this case it seems that it was important that the boy should be handed over. To whom he was handed over seems to be not so important.

(*6*) The showing of the son,[1] going round the fire, and asking the pupil his name. These are minor rites and their significance is quite clear.

---

1. Cf. Sūryadars'ana in Jātakarman.

CHAPTERX VII

THE GṚHYA SŪTRAS AND THEIR MUTUAL RELATIONS

Now we have come to a point, whence we could cast a glance behind and try to take a general survey of the whole material so far handled. We have dealt with nine Saṃskāras in all.

1. Garbhādhāna.
2. Puṃsavana.
3. Sīmantonnayana.
4. Jāta-karman.
5. Nāma-karaṇa.
6. Niṣkramaṇa.
7. Anna-prās′ana.
8. Caula.
9. Upanayana.

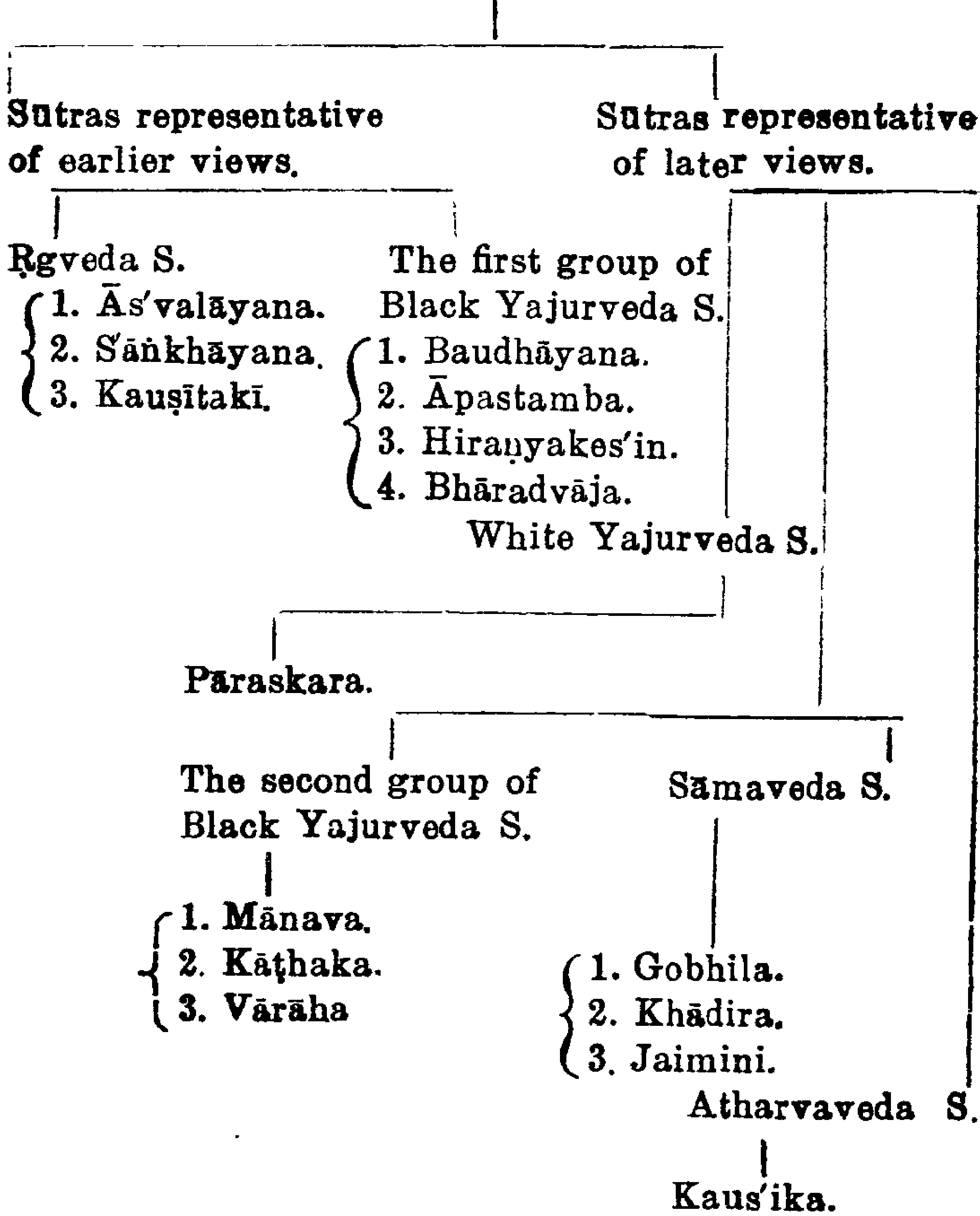
The four groups

The Sūtras, as we have come to see, form two different groups, which seem to be separated by distance of time and place:

(1) a group representative of earlier views;

(2) a group representative of later views.

They again subdivide themselves into two groups each. The following chart could give us some idea as to their mutual relations.



(a). The Ṛgveda Sūtras and the first group of the Black Yajurveda represent older times.

(b). The second group of the Black Yajurveda Sūtras and the Sāmaveda Sūtras represent later times.

(c). Pāraskara is the only representative of the

White Yajurveda. It sometimes agrees with the first group and sometimes with the second group. But it is better to put it in the first group of the Black Yajurveda Sūtras, since it has more points in common with it.

(d). The Atharvaveda has one single Sūtra, namely the Kaus'ika. But it is more a handbook of magic rites than a Gṛhya Sūtra. So it need not be taken into consideration.

It is but natural that the Sūtras of one and the same Veda should be related to one another and form a separate group.

But we shall have to find out a reason why the Yajurveda should have two groups, each representing a different period of time, and why the Sāmaveda Sūtras go with the later Sūtras.

I shall first state the facts which make me inclined to group the Sūtras in this way.

First let us take the second group of the Black Yajurveda and note the points in which they differ from the first group.

(1) Garbhādhāna.

(a). The description of this rite is much the same as in the first group. Bhāradvāja has his peculiarities and Pāraskara this time goes with this group.

(b). The other group agrees nearly word for word.

(2) Puṃsavana.

The second group discloses the following important facts:

(a). The Mānava and the Kāṭhaka prescribe for the performance of the rite the eighth month or the time when more than half of the months of pregnancy have elapsed. The significance of the prescription of the earlier time seems to be lost sight of by this group.

The other Sūtras prescribe the third month or the time before the child moves in the womb. The earlier period for this rite seems to be more in agreement with the belief that the rite could influence the formation of a male child.

(b). The magical and medical rites, which formed an important feature of the whole ritual in the other Sūtras, are absent. The rite according to this group is only of a religious nature and done by the offering of some oblations.

(c). The Mānava has added some minor rites such as 'a bath with fruit', indicating the abundance of progeny. But the idea of its helping the formation of a male child has not been kept up.

(3) Sīmantonnayana

(a) The prominence of the parting of hair has gone. The arrangement of the hair has been only a minor part of the whole.

(b). The peculiar feature of the rite, namely 'lute-playing' is absent. (As we have seen, lute-playing is a popular custom that once accompanied this rite, but in the time when the second group was formed, the traditional popular custom was lost and those who composed these Sūtras could see no connection of it

with the Sīmanta and naturally it was omitted. Would it be wrong to suppose that much time must have elapsed between the writing of the two groups ?)

(4) Jāta-karman.

(a). The second group has a tendency to develop the religious side of the rite.

(b). Stana-pratidhāna has been described in a much simpler way in contrast with the elaborate process of the first group,

(c) The popular rite of feeding the child is given a religious touch by mixing the remnants of oblations with it.

(d). The secret name is absent or rather transferred to the rite of Nāmakaraṇa.

In the Kāṭhaka there is a mention of name-giving, but the idea of making it a secret name is forgotten.

The Kāṭhaka specially has developed this rite quite in a different way by giving it a religious touch throughout.

(5) Name-giving

The Mānava has made one addition, viz. of touching the child, to this rite.

The Kāṭhaka seems to have taken the clue and made this Nāma-karaṇa into quite an elaborate process by adding the tying of gold round the child's neck.

Thus, there has been an attempt at developing the rite in this group.

(6) Niṣkramaṇa.

(a). This group mentions the rite, which is absent in the first group, except in the Baudhāyana and

Pāraskara and in the Gautama-Smṛti also, where the Saṃskāras are enumerated.

(c). The Kāṭhaka has not only given Niṣkramaṇa in the form of ' Sūrya-dars'ana ' but has also, supplemented it by one Candra-dars'ana.

(7) Anna-prās'ana.

(a). In the first group the flesh of birds has been prescribed for the rite, while in the other group the flesh is altogether absent and its place has been taken by sacrificial food.

(b). It is note-worthy that this second group does not prescribe any kind of flesh in the Madhuparka also. In the first group some kind of flesh has been recommended, though not necessarily the flesh of a cow. The second group has invented a clever interpretation by means of which it can boast of following the old tradition perfectly, at the same time not hurting the newly acquired sentiments of the society. They prescribe that at the time of honouring the guest a preparation of cow's milk should be prepared, so that it is a part of the cow and yet there is no need to kill the animal.

(8) Caula.

As for this rite nothing particular is to be remarked. since there are very few variations among the Sūtras.

(9) Upanayana.

The next rite is the Upanayana. But there is nothing to be remarked in respect of it; the rite, being important, has not much changed.

We know that the first group is a southern group and the second a northern group. And the above-mentioned differences show that it developed without being much influenced by the southern group, since it was separated by distance both of time and place.

Now we turn to the Sūtras of the Sāmaveda. They represent a peculiar growth. They do not seem to be very much influenced by the other Sūtras, though they must have certainly drawn upon the same original stock of traditions. They also seem to be separated from the earlier Sūtras by some period of time. Let us note the peculiarities of this group one by one.

I. Garbhādhāna.

The bath with the remnants of expiatory oblations is one of the peculiar developments of this group.

II. Puṃsavana.

The process of preparing 'Nasta', which is to be inserted into the wife's nose, is note-worthy.

The Jaimini Sūtra of this group substitutes the wearing of a garland in the place of the 'Nasta'. (It is to be noted that the Mānava also has prescribed this wearing of a garland.)

III. Sīmantonnayana.

(a). The lute-playing is absent.

(b). Jaimini prescribes the right lock of the wife's hair being adorned with a garland of flowers.

IV. Jāta-karman.

(a). The secret name is given in the Soṣyanti-homa

(the sacrifice for the woman in labour).

(b). Jaimini prescribes the handing over of the child to the care of the gods in imitation of the Upanayana.

V. Nāma-karaṇa.

There has been an attempt at developing the rite of Nāma-karaṇa by the addition of the rite of touching the child.

VI. Niṣkramaṇa.

This group, like the second group of the Black Yajurveda, mentions this rite, which is unknown to the earlier group and to the Gautama-Smṛti also.

(It is also to be noted that the moon is prominent in the Niṣkramaṇa; in the Garbhādhāna there are oblations to Soma, i. e. the moon.)

VII. Anna-prās'ana.

In Gobhila and Khādira this rite is altogether absent.

Jaimini prescribes it with sacrificial food., Flesh is not prescribed.

VIII. Caula.

Verses have to be recited and particular deities are to be meditated upon. This is not found in other groups.

The Nature of the various Groups and the mutual relations of the Sūtras belonging to them.

Let us take the four groups one by one.

I. First comes the groups of the Ṛgveda Sūtras, namely Ās'valāyana, S'āṅkhyāyana and Kauṣītaki.

This seems to be the oldest group, since

(a) Child-marriage is not recommended, and

(b) Flesh is prescribed for the first feeding of the child with solid food and for honouring a guest.

Of the three, Ā. and S'. can be said to be the oldest, while K. follows S'. so thoroughly that it is a sort of abridged edition of S'. It is possible that it was written when S'. was looked upon as a standard work.

II. Then comes the second group, i. e. the first group of Black Yajurveda Sūtras, namely Baudhāyana, Āpastamba, Hiraṇyakes'in, Bhāradvāja and Pāraskara.

These seem to represent the same old times as the Ṛgveda Sūtras do, for the same above-mentioned reasons.

Of these five Sūtras H. seems to be the latest of the group, for it recommends 'child-marriage'.

Of the remaining four Sūtras B. ann Āp. are said to be the oldest.

In the opinion of Bühler B. is the older of the two; for he holds old doctrines which were out of date in Āpastamba's time.

These, according to him, are the older doctrines held by the school of B.:

(a) the Niyoga;

(b) the Pais'aca-vivāha;

(c) three different methods of inheritance.

It is probably so and I am not in a position either to contradict or to support the above views, since I am not a student of these two Sūtras in paricular; yet I

should, however, just note down the facts which I came across in connection with the Saṃskāras and which I find to be representatives of later times.

These are the two facts :

(a). Niṣkramaṇa, a Saṃskāra which is found in the later groups of Sūtra, is mentioned in B.

(b) Vishṇu-bali, a Saṃskāra which is absent in Gautama Smṛti and yet is mentioned by Āṅgirasa and Ās′valāyana Smṛtis, is found in this Sūtra. It is absent from all the other Sūtras.

Of the remaining three Sūtras, we have already noted that H. seems to be the latest. The point to be noted would be that it follows Āp. and has a tendency to amplify the rites. It tries to interpret the meaning of the verses and the significances of the rite by giving addititional processes.

The following two are the best illustrations of this kind.

(a) the magic rite in Puṃsavana ;

(b) the process of placing the child on a piece of stone in the Jāta-karman.

Bh. fairly agrees with B. and Āp.

In the Jāta-karman a peculiar process has been given. There is a rite of the father holding the child's hand. It seems to be an imitation of a rite in the Upanayana.

P. belongs to the White Yajurveda and in that way it could be said to be standing by itself. One, however, finds that it agrees much with this first group.

The following points are to noted as special to it;

(a) The medical rite in Puṃsavana is like the rite in the Vārāha.

(b) It mentions a curious rite named 'Kūrma-pitta' (i. e. the placing of a tortoise-gall on the wife's lap) in Puṃsavana.

(c) In the Sīmantonnayana the order of rites agrees with that of the Ṛgveda Sūtras.

(d) In the Jāta-karman, there is a rite of reciting the names of the five breaths, namely Prāṇa, Apāna, Vyāna, Samāna and Udāna. It seems to be given there in imitation of the Upaniṣads.

(e) It mentions the rite of Niṣkramaṇa.

Flesh-eating does not seem to have been prohibited in the time of these three Sūtras (H., Bh. and P.). It is necessary in the honouring of a guest, though it does not seem to be prescribed in feeding the child. P. has, however, given a long list of birds whose flesh could be used in feeding the child.

As we have already remarked, H. recommends child-marriage.

III. Of the three Sūtras of the third group, i. e. the second group of the Black Yajurveda, namely Mānava, Kāṭhaka and Varāha, Mānava is the oldest. And now we have only to note how Kā. and V. draw upon M. and develop some of the rites.

(a) In the Sīmantonnayana M. has given the rite of the loosening and smoothening of the the hair Kā. and V. add some more rites to it so that the parting

of the hair has been made a minor item of the principal rite of arranging the hair.

(b) In the Jātakarman M. has given a sort of religious touch to the feeding of the child.

Kā. has developed this feeding into an elaborate process by adding the touching of gold, etc.

(c) M. has only the Sūrya-dars'ana (showing the sun to the child). Kā. has added one Candradars'ana (showing the moon to the child) to it. It is to be noted that Kā. and V. follow M., and yet their development is not similar.

The substitution of cow's milk in the place of cow's flesh in the rite of honouring a guest and the recommendation of a child-bride show that this group belongs to the later times.

Tradition, however, declares the Mānava to be the oldest of all Sūtras. What then is the age of the Mānava-Gṛhya ? The question is still an open one and we can say nothing about it.

IV. The Fourth Group.

Gobhila, Khādira and Jaimini of the Sāmaveda form the fourth group. Kh. has been said to be an abridged edition of G.* and so it follows that G. is the older of the two.

It cannot be yet definitely said whether J. is older or younger than the other two.

We can only note the points in which it differs from G. and Kh.

* (S. B. E., Vol. XXIX, page 371).

(a) In the Garbhādhāna G. and Kh. prescribe a bath for the bride with expiatory oblations, while J. mentions only that it should be remembered.

(b) In the Puṃsavana, G. prescribes 'Nasta.' J. prescribes the wearing of a garland by the wife in the place of the 'Nasta' rite.

(c) In the Sīmantonnayana J. prescribes that the hair of the wife has to be adorned with a wreath of flowers.

(d) In the Jātakarman, J. has the rite Paridāna, i. e. the handing over of the child to the care of gods. It seems to be fashioned after the Paridāna rite in the Upanayana. J. does not mention Niṣkramaṇa; G. does not mention Annaprās'ana; J. does mention it, however, with the prescription of the sacrificial food.

Flesh is not a necessity in honouring a guest and in feeding the child. J. recommends a bride who is not a child. This means that the question whether a bride should be a child or not was being discussed in his time and he has recorded his opinion against the child-bride.

These two points show that this group is a later formation.

———

CHAPTER XVIII

THE BEGINNING OF THE CUSTOM OF CHILD-MARRIAGE

The subject divides itself into three distinct divisions, namely,

(1) the existence of the custom of child-marriage;

(2) the relative time of the beginning of child-marriage; and

(3) the exact time of the beginning of the custom of child-marriage.

The first two divisions of the problem have already been discussed by scholars and it is perhaps not necessary to deal with the question again, giving the same reasons and quoting the same references. I think it would be sufficient if I mention the names of the scholars and their works in which they have discussed these questions.

(1) Winternitz M.,
Die Frau in den Indischen Religionen,
Erster Teil, Berlin, 1920,
Die Kinderheirat;

(2) Jolly J.,
Recht und Sitte, (English edition, p. 126);

(3) Dr. Bhandarkar R. G.
The History of the Child-marriage,

(ZDMG. Vol. 47. p. 143) ;

(4) Vaidya C. V.,

The Effects of Child-marriages,

(Essays on the Evolution of Women, Pamphlet No. 3);

The History of Medieval Hindu India, Vol. I. p. 93, Vol. II. 88, 100, Vol. III. p. 395.

The first two have tried to collect all the material concerning the age of the bride and have sought to give the earliest references as to the existence of the child-marriage.

Dr. Bhandarkar has discussed the question with special reference to the Gṛhya Sūtras and has tried to find out a sort of development for the custom.

Mr. C. V. Vaidya has discussed the question with special reference to the Smṛti period and has tried to find out the time of the beginning of this custom.

Many scholars have thus thought over the question and most of the material has already been collected and quoted. In order to avoid repetition I would like to discuss the point in connection with the marriage and Garbhādhāna ritual and then pass on to try to find out, if possible, the exact time of its origin and the time when it came to be a custom.

We shall first deal with the age of the bride as it appears from descriptions of the rites of marriage and Garbhādhāna.

To begin with, it is necessary to make some remarks on the nature of the rite of Garbhādhāna. The Gar-

bhādhāna, which is counted as one of the well-known sixteen Saṃskāras, seems to be a combination of two rites; and while discussing the question I am going to mention it as Caturthīkarman; for that portion of it is directly connected with the rite of marriage.

It is necessary to note the difference in the nature of the two rites.

The Garbhādhāna has its origin in the rite of the Putramantha in Bṛh. Up. (VI.4.14); its aim is the begetting of a learned son, well-versed in the Vedas, or of a learned daughter. It is of an optional nature.

The Caturthīkarman has its origin in the Gṛhya Sūtras; it is a part of the marriage-rite; its aim is the removal of the evil substance residing in the wife's body (before an intercourse is to be had with her); it is of a compulsory nature.

	Catur.	Garbhā.
B.	1.6.	1.7.
H.	1.23.10-24.6.	1.24.6-25.4.
A.	1.11.	1.14.

These three Sūtras mention these two rites side by side. The Saṃskāra of Garbhādhāna is a combination of these two rites.*

Now let us think of the rite of Caturthīkarman. The following points as regards the rite suggest the age of the bride.

*[Dr. Bhāndārkar has discussed the question whether it was necessary to perform the rite on the first occurrence of the menses and his view is that it was not so. It could be postponed.]

(a) It is a part of the marriage-rite.

(b) It can be said to be one of the rites of the sub-rite of Gṛhapraves'a.

(c) It is preceded by a period of vrata, i.e. the vow of abstinence.

The following facts from the ritual of the marriage are suggestive of the bride's age.

(a) It is prescribed that the bridegroom should hold the fifth finger of the bride in case he wished that she should give birth to daughters only; the thumb, in case he desired that she should give birth to sons only; and the whole palm of the hand with the thumb up to the hair of the wrist) in case he were desirous of both (AG.I.7.3-7; ĀPG.II.4.12-15).

(b) The following is one of the mantras to be recited when the bridegroom, accompanied by the bride, is offering oblations into the fire at the rite of marriage.

"O Indra, thou graceful one, make her rich in sons and rich in luck. Put ten sons into her and make the husband the eleventh (son)" (MP. I. 6. 6; ĀPG. II. 5. 2).

(c) At the time of the rite of holding the hand, the following is a part of the mantras which are recited at the time:

"(I am Sāma and thou art Ṛc.) Let us marry and beget progeny." (AG. I. 7. 6.)

(d) Similarly at the rite of taking seven steps

together, the following is a part of the mantras:

"Let us get many sons; may they reach old age." (AG. I. 7. 19.)

From these mantras the immediate aim of the marriage seems to be the begetting of progeny.

(e) When the newly-married couple leaves for their home, the bridegroom recites the following verse at the time when the bride gets into the carriage:

" Be thou a sovereign (power or authority) to your father-in-law; to your mother-in.law; to your sister-in-law and to your brother-in-law." (MP. I. 6. 6; APG. II. 5. 22.)

This suggests the grown-up age of the bride, who could take up the management of her family into her hands as soon as she came to the new home. There would be no propriety in advising a child-bride to be a sovereign authority in the new family.

In the whole ritual of marriage according to the Gṛhya Sūtras, the parents seem to have no direct concern in the rite except in the beginning, when the relations of the bridegroom go to woo the bride on behalf of the bridegroom. (ĀPG. II. 4. 1.)

In the later literature about the ritual we find two more rites added to the original Vedic ritual. They are:

(1) Kanyādāna (the handing over of the daughter to the parents of the bridegroom).

(2) Airaṇī-dāna (in which the parents of the bridegroom are requested by the parents of the girl to treat her with affection).

(Prayoga-ratna. p. 107. and 114. Also Saṃskāra-ratna-mala, p. 551).

This is one of the mantras used at the rite of Airaṇī-dāna. Airaṇī is a big basket made of bamboos; some lamps, some flowers and some sweets are placed in it. The father and the mother hold it on the heads of the father-in-law and the mother-in-law and other guardians, if there are any, and then recite the following mantra :

अष्टवर्षा इयं कन्या पुत्रवत्पालिता मया ।
इदानीं तव पुत्राय दत्ता स्नेहेन पाल्यताम् ॥

" For eight years (or whatever other age the bride may have) I have brought up this daughter like a son. Now she is given to your son. Please treat her with affection."

The addition of these two rites to the original Vedic rites is suggestive of the growth of the child-marriage out of the original normal marriage after puberty.

(f) At the end of the marriage and before the rite of Caturthīkarman all Sūtras prescribe, at least fo three days, a vow of abstinence on the part of the married pair from sexual intercourse. The expression '*brahmacāriṇau*' in AG. I. 8. 10, BG. I. 5. 60, Bh. G. I. 19, HG. I. 23. 10, GG. II. 3. 15, Kh. G. I. 4. 8 and JG. 1. 22, the reference to *brahmacaryam* in KG. I. 17, APG. III. 8. 8, MG. I. 14. 14, KĀ. G.XXX.1 and VG. XVIII, and the expression *maithunaṁ akurvantau* SG. I. 17. clearly indicate the grown-up

age of the bride, fit for sexual intercourse, and consequently for the bearing of progeny, which is the aim of marriage.

So far we have mentioned the facts which are in favour of the normal age for marriage. Now let us proceed to the facts which go against it. And these consist of the prescriptions of the Sūtrakāras as to the age of the bride.

Most of the Sūtrakāras are silent on the point. Only some five Sūtras suggest it. Āpastmaba does not mention any definite time, but from the prescriptions (where he mentions the qualities of the bride to be avoided) it appears that in his time the bride was not a child (ĀPG.I.3.11). The following types of the bride are to be avoided :

Vikaṭā. ... One whose limbs are out of proportion.

Rātā. ... One fond of enjoyment.

Mitrā. ... One who has many (male ?) friends.

Varṣaṁkārī. ... One born in the same year as the husband (H.) or one older than the husband (S.). (It is remarkable that these epithets of Āpasṭamba are very similar to those of the Kāmasūtra (III,1.2.12 and III.2.10).

Now let us mention the prescriptions which are in favour of child-marriage.

	Nagnikā.	brahmacaryam.
MG.	I.7.8.	I.14.14.
VG.	X.	XVIII.

HG.	I.19.2.	1.23.10. brahmacāriṇau.
JG.	I.20.	1.22.

Four Sūtras, namely, Mānava, Vārāha, Hiraṇyakes'in and Jaimini prescribe the word nagnikā, as a recommended quality in the bride; it means a girl, who could go without wearing garments and yet could not be ashamed of herself. This would leave no doubt as to the existence of the child-bride, had there been no other contradictory facts. But as we see from the above Sūtras, these very Sūtras prescribe a period of abstinence from sexual intercourse after marriage and mention the rite of Caturthīkarman as a continuation of marriage. There is neither consistency nor propriety in prescribing the vow of abstinence for a nagnikā. How is this inconsistency to be accounted for? The Sūtrakāras could have dropped the prescription, at least out of their love of brevity, which has come to be a proverbial thing, if not out of a sense of propriety, and yet they have kept it.

The answer to the question lies in the love and regard of the Sūtrakāras for the old tradition. They exactly wrote after the pattern of the old Sūtras and were unwilling to change the order of rites and the words of the prescriptions, even at the cost of consistency. Yet some changes had crept over the society, which they could no longer ignore and had to mention them. And they could not have done it in a better way than by leaving all other prescriptions as they were and adding a word in stating the qualities of

the bride. The words "nagnikā" (M. I. 7.. 8.) and "anagnikā" (J. I. 20.) tell us of the controversy that might have raged in those days. M. V. and H. record their opinion in favour of child marriages, while J. records his opinion against it, by the negative use of the same word (anagnikā). Like all other Sūtrakāras he could have left it unmentioned, and that would have been strictly following the tradition; but since the question was already being discussed, it was necessary to mention his point of view and that he did and recorded his opinion against it, by using the very word used by the opposite school of thought.

So far about the beginning of the child-marriage. After a comparison of the earlier and later Smṛtis we come to know of another such movement, by which it became a sin not to marry a girl before puberty. The Smṛti literature is not my province, yet I would just mention it as it relates to the custom of child-marriage and may help us to understand the above-mentioned movement.

The Baudhāyana Smṛti is one of the Smṛtis which accept the authority of the Manu-Smṛti and mentions in the beginning that its prescriptions are in keeping with those of Manu. Yet, in spite of this attempt of keeping to the tradition, a new current has crept in and the Smṛtikāra advocates opposite doctrines, occasionally using very nearly an identical phraseology. I will just quote the verses and return to the original topic.

उत्कृष्टायाभिरूपाय वराय सदृशाय च ।
अप्राप्तामपि तं तस्मै कन्यां दद्याद्यथाविधि ॥
काममामरणात्तिष्ठेत् कन्या ऋतुमती अपि ।
न च वैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित् ॥
त्रीणि वर्षाण्युदीक्षेत कुमार्यृतुमती सती ।
ऊर्ध्वं तु कालादेतस्माद्विन्देत सदृशं पतिम् ॥
अदीयमाना भर्तारमधिगच्छेद्यदि स्वयम् ।
नैनः किंचिदवाप्नोति न च यं साधिगच्छति ॥

मनु० ९-८८-९१.

दद्याद् गुणवते कन्यां नग्निकां ब्रह्मचारिणे ।
अपि वा गुणहीनाय नोपरुन्ध्याद्रजस्वलाम् ॥
त्रीणि वर्षाण्यृतुमतीं यः कन्यां न प्रयच्छति ।
स तुल्यं भ्रूणहत्यायै दोषमृच्छत्यसंशयम् ॥
न याचते चेदेवं स्याद् याचते स्यात्पृथक्पृथक् ।
एकैकस्मिन्नृतौ दोषं पातकं मनुरब्रवीत् ॥
त्रीणि वर्षाण्यृतुमती काङ्क्षेत पितृशासनम् ।
ततश्चतुर्थे वर्षे तु विन्देत सदृशं पतिम् ॥
अविद्यमाने सदृशे गुणहीनमपि श्रयेत् ॥

बौधायनस्मृति, १२-१५

A comparison of these two passages shows the change in thought. In Manu more stress is laid on the choice of a suitable husband. The Smṛti prefers to keep the unmarried daughters at home for the whole of their lives to marrying them to an unsuitable bridegroom; while in Baudhāyana the choice of a suitable bridegroom is an immaterial thing; it is sufficient if

the girl is married before puberty; to whom is not a matter of importance. It really passes understanding why the late Smṛtikāras developed this peculiar mentality.

I should like to end this topic by giving a short summary of the views of Dr. R. G. Bhāndārkar, the History of the Child Marriage, ZDMG. vol. 47, p. 143.

I. Ās'valāyana and other Sūtras.—

From the nature of the ceremony and the silence about the age it seems that marriage after puberty was the order of those days.

II. Vātsyāyana and Vāgbhaṭa speak of late marriages.

III. Sūtras of Jaimini and Hiraṇyakes'in.—Child-marriage was coming into practice, but was not approved by Hiraṇyakes'in. (In the article is a long and interesting controversy as to the reading of the term "Anagnikā" in H. In the texts, however, which I have used there is the term "nagnikā" in H. and "anagnikā" in J.)

IV. The Mānava and Gobhila Sūtras and Gobhila-putra's Sūtra-Saṁgraha. —Late marriage practised but falling into disrepute. Child-marriage was recommended.

V. Manu, Baudhāyana and Vasiṣṭha Smṛtis. —Child-marriage in full vogue, but late marriage also practised.

So far we have discussed the relative chronology of the beginnings of child-marriage. Now let us pass on to the next question, that of the relative chronology

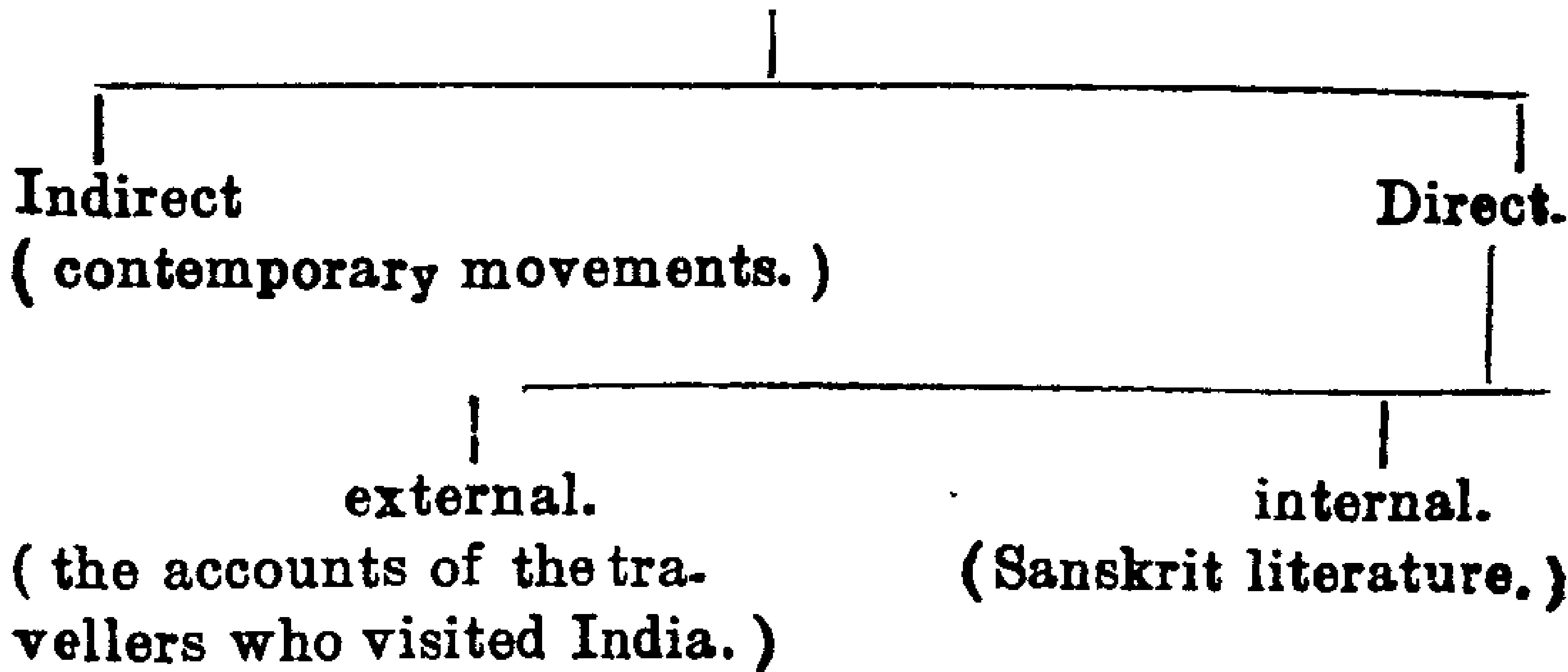
of the beginning of the custom of child-marriage and then, if possible, try to find out the exact time of the beginnings of these two. Here it must be remembered that some reasonable period of time must have elapsed between the two, as we see in other cases. The beginning of the recommendations cannot be said to be a proof of the general prevalence of the custom. The same could be made clearer by an example of the opposite case. The movement for the increase in the age-limit of the bride has been going on in India, roughly speaking, for the last fifty years. And much literature has been written in advocating this social reform. I am reminded of a very popular play, Mr. Deval's S'āradā, which advocates the marriage of a girl after puberty and paints the evil effects of a marriage between an old man and a child-bride. It was first staged in the year 1905 or before. In the year 1908, I remember how the Māsika Manoranjana, one of the popular monthly magazines of Mahārāṣṭra, made a referendum and tried to settle the question of the suitable age a for bridegroom. And I have heard of so many interesting controversies about the age of the bride to which Dr. Bhāndārkar has referred in his article. Yet with all that, the custom of the marriage of the girl compulsorily after fourteen,—at the threshold of the period of maturity,—cannot be said to have come into vogue till it was enacted by the Sāradā Bill in 1929. If only the existence of literature could be taken as

the proof of the existence of the custom, then most of the literature would be found to be written in this period of fifty years, when the question was on the anvil. As the question has been settled once for all now, naturally there will not be found so much literature.

I have dealt with the question in rather a lengthy way to show how mere recommendations cannot be said to be a proof of the general custom. The later Smṛtis speak of this custom in general. But since the time of these Smṛtis is not definite I should like to try in some another way, if possible, to find out the relative time of the beginning of this custom.

In order to find out a reply to the question as to when the custom came into vogue, it would be necessary to find out the reply to the questions why and how. For this we must tap all sources of information. I do not hope to answer this question satisfactorily in this chapter; I shall, however, give the plan of my inquiry and just mention the direction in which I should like to proceed.

THE SOURCES OF INFORMATION.



1) Of these sources, I have consulted some part of the direct internal source, i. e. the Sanskrit literature, (Gṛhya Sūtras.)

(2) I shall discuss just now the second direct external source, i. e. the accounts of the travellers.

(3) The third source, viz. the indirect one, I shall leave out for the present.

The Direct External Sources.

These are the accounts, left by the foreign travellers, who visited India. The dates of their visits are certain and so it might be a help to us.

Among these travellers may be mentioned:

(a) Megasthenes and other Greek writers, who visited India at the time of Candragupta Maurya (about B. C. 300);

(b) Chinese travellers, who visited India in order to collect information about Buddhism and wished to visit the native land of Buddha:

(I) FA HIEN (400 A. O.);

(II) HIOUEN THSANG (629-645);

(III) I-TSING ;

(c) Mohamedan writers, among whom Alberuni (about 1030 A. D.) is the most important.

It is perhaps better to give the whole text of the passages on marriage than to refer to a sentence detached from the context. Let us therefore consider the text of each passage separately.

(a) First come Greek writers, of whom Megasthenes is the foremost.

"Megasthenes says that the women of the Pandian realm bear children when they are six years of age."[1]

"Clitarchus and Megasthenes call them Mandi and reckon the number of their villages at three hundred. The females bear children at the age of seven and are old women at forty.[2]

Ktesias asserts on his own authority that the number of these men was upwards of 120,000, and that there is a race in India whose females bear offspring but once in the course of their lives, and that their children become at once gray-haired." In the fragment, No. 41, he speaks of women of Pandian country getting children at the age of six. In another fragment, No. 30, Megasthenes and Clitarchus speak of a land, called Mandi, where women bear children at the age of seven and are old at forty. In the same passage No. 30 Ktesias asserts that the women bear offspring but once in the course of their life.

The first important point about this description is that they do not seem to have visited the Pandian of which they have written. Pandian was a country further south on the boundaries of the As'okan empire according to Ptolemy; "Pāṇḍyas were a people who ruled near Tambapaṇṇi and were to the South of the As'okan empire."[3] They have not seen the country themselves, but are simply recording what they have

1. From 'Megasthenes and other ancient Writers' by MacCrindle Fragment 41, Phlegon. Mirab. 33, 'Of the Pandian Land.'

2. Fragment 30, of fabulous races.

3. Bhandarkar, "A Peep into the Early History of India."

heard. They have recorded many such things; for example, they speak of fabulous races, having three eyes and so on (cf. fragment 30). Had they seen child-marriages in the Maurya empire they would have written much more on the subject, since it was strange to them and would not have simply said that of the Pāṇḍian people only. They could have said it of India as a whole. This makes me inclined not to accept this text as a proof of the existence of the custom of child-marriages among the Aryans of India. It is another question, if it existed among some non-Aryan people of India.

(b) The second source is the description of the Chinese writers. Among the accounts that are available now, Fa Hien and I-Tsing do not write anything about marriage-customs. Hiouen Thsang, who visited India at the time of King Harṣa, (in 629-645) has noted some of the marriage-customs. This is the text of his description.

"The members of a caste marry within the caste, the great and the obscure keeping apart. Relations, whether by the father's or the mother's side, do not intermarry and a woman never contracts a second marriage. There are also the mixed castes, numerous clans formed by groups of people according to their kinds, and these cannot be described." [1]

1. On Yuan Chwang's Travels in India (629-645. A. D.) by Thomas Watters, Oriental Translation Fund, New Series, Vols. XIV & XV (Vol. XIV. p. 168).

The following points were noted by him:

(1) the caste system ;

(2) marriage forbidden between near relations ;

(3) women never contracting a second marriage ;

(4) mixed castes.

He seems to have fairly well noted the special features of the then existing Hindu society. Among the facts he noted, the age of the marriageable girl is conspicuous by its absence. He seems to have been a good observer and seems to have made minute observations. When he has noted and inquired into such details as the forbidden degrees of marriage between near relations, it does not seem possible that he could not be curious as to the age of the marriageable girl. And since he does not make any reference to it, at the same time mentioning the forbidden degrees of marriage and the absence of widow-remarriage, it is possible that there was nothing striking to the eye of the stranger, as regards the age of the marriageable girl. It was the same as in other countries, i. e. after puberty, and not at a premature age, as has latterly come to be the rule.

(c) In the end we come to Mohamedan writers. Of them Alberuni supplies us with valuable information as regards this question. Here is a translation of the passage :

" Every nation has particular customs of marriage, and especially those who claim to have a religion and law of divine origin. The Hindus marry at a very

young age ; therefore the parents arrange the marriage for their sons."[1]

It is a lengthy description and comes much nearer to the latest Hindu conditions, but the above is sufficient for our purpose. This leaves no doubt as to the existence of the custom of child-marriage at the time of Alberuni, i. e. about 1030 A. D.

If, therefore, we were to decide simply on the strength of the descriptions of the foreign travellers, the following results are obtained :

(a) We have no definite information of the age of marriage about 300 B. C., Megasthenes's testimony being unreliable.

(b) About 629-645, i. e. in the seventh century there was nothing particular or special about the age of the marriageable girl. The child-marriage, as a custom, did not attract the notice of the foreign travellers.

(c) About 1030 A. D. child-marriages were in full vogue, and the custom attracted the notice of strangers

The Indirect Sources

(Contemporary Movements)

In order to get the solution of the question when the custom came into use we must try to answer the questions as to why and how the custom was introduced.

One more source has still been left to be tapped and that is the contemporary movements that were the forerunners of the custom. This has not, however,

1. Alberuni's India, by Dr. E. C. Sachau, Vol. II. Ch. LXIX, p. 154, London, 1910.

been a simple, but a very complicated task. I shall just mention one instance and then leave it aside at least for the present.

It seems that the child-marriage is a peculiar development in India. It bespeaks troubled times and abnormal social conditions in-as-much as parents, as a rule, should be required to arrange for the marriages of their children, who were so young that the settling of marriages came to be more the duty of parents than of the children directly concerned This must have been so at least in the beginning. When after a time people were accustomed to the new order of things, they were unwilling to revert to the old customs even when the cause of the change had disappeared.

I should like to make it clear by one or two instances. After the great war in England — and perhaps in other countries also — it was thought advisable to enact that children, born in that period of war, though sometimes born out of the wedlock, should be treated as legal children. For they were the property of the nation and the nation wanted them. This enactment points to a peculiar state of society, when it was desirable to take this step in the interests of the country. It does not mean that England had started a movement which aimed at the removal of the marriage institution.

The problem of old maidens is another instance in point. The number of women in modern times exceeds

that of men, and it is mathematically impossible for all to get an opportunity of marriage, not to take into consideration the economic conditions and the other difficulties that might be standing in the way.

In the same way the introduction of the custom of the child-marriage must have been the result of so many conditions, and what were they ? The development of the mentality that a girl must anyhow be married indicates these difficulties which stood in the way.

According to the views of various scholars, the following are the reasons that led to the beginning of the custom :

(a) The development of the castes and their rigidity made it difficult to find suitable bridegrooms. (M. Winternitz.)

(b) The effects of the reaction of Buddhism. (J. Jolly and Vaidya C. V.)

If we could find out the period of these developments, it may help us in deciding the period of the introduction of the custom of child-marriage, which was a result of these movements.

Now I shall take one such contemporary movement for consideration.

It is a fact worth notice that the very group of Gṛhya Sūtras which recommends the marriage of a nagnikā at the same time advocates another change and that is complete abstinence from flesh-eating. We know that the killing of a cow was a necessity at the rite of marriage and for Madhuparka

(AG. I. 24. 33. & ApG. I. 3. 9). In case the guest did not wish this animal to be killed, it was prescribed that he should be given some other flesh; but the rite of Madhuparka could not be complete unless the guest was offered some flesh. This state of things was completely changed in the time of these later Sūtras and they seem to have settled the question,—as they did in the case of the child-bride—by prescribing some preparation of milk to be served at the time of dinner; for milk was a part of the cow; and so was as good an offering as the flesh of a cow (MG. I. 19.22; KaG. XXIV. 21; VG. XII). So it seems that the movement of advocating the child-marriage started at a time when the question had nearly come to be decided against the use of flesh of whatever kind. A satisfactosy substitution was also found out. Now could we fix the date when this movement was going on?

When we think over this point we shall see that the change from the religious necessity of the flesh of a cow to absolute abstinence from flesh of whatever kind is not an effect to be produced in a short span of time. Possibly it took a couple of centuries. The doctrine of Ahiṁsā is an outcome of Buddhism; and it was assimilated to the doctrines of the new Hinduism that followed the fall of Buddhism; for the mentality of the people was changed and it would not have been possible to effect a revival of the pure old form of the Aryan religion. In Buddhism also this doctrine could not have secured a firm hold in a short time. It

had to wait for its time to come.

In Hiouen Thsang's account of his travels (Vol. XIV. p. 54.) we find the following account:

"The Buddhist brethren in the monasteries of Yenki were pure and strict in keeping all the laws and regulations of their order according to their own Vinaya. But in food they took, along with what was orthodox, the three kinds of flesh, these being still held pure in gradual teaching. These three kinds of flesh are (1) unseen, (2) unheard, (3) unsuspected; that means when the killing of the animal is not made for the Bhikṣus."

In the same volume (Vol. XIV. p. 344) a description of Harṣa's administration is given:

"He caused the use of animal food to cease throughout the five Indias."

These things suggest that till the time of Harṣa's reign the Buddha Bhikṣus also could take some kind of flesh, i. e. the flesh deemed pure, e. g. when the animal was not killed specially for them, and that King Harṣa tried to stop the killing of the animals with the help of the power he held. The assimilation of this doctrine in the new Hinduism is a stage which must come after the complete establishment of the doctrine among the Buddhists themselves and that stage had not been reached till the reign of Harṣa. And since the two developments, namely, child-marriage and abstinence from flesh-eating, occurred side by side, or rather one following the other, it is possible that the other movement of child-marriage was not yet in vogue at that time.

There is a detailed account at the end of the fourth chapter of the Harṣa-carita by Bāṇa describing the marriage of Rājyas'rī, sister of Harṣa. It leaves no doubt as to the mature age of the bride Rājyas'rī. In other respects this Carita has been found to be an honest account of things and agrees much with the account of Hiouen Thsang; so there should be no reason why, especially when other circumstantial evidence supports it, this description—though a solitary piece of evidence—could not be recorded in favour of the existence of the normal marriage after puberty.

Similarly, we could find the time when the caste system came to be very rigid so as to obstruct the securing of suitable matches.

The castes were not very rigid in the days of Manu; he speaks of Anuloma marriages; while in the times of Yājñavalkya a later stage seems to have been reached; for he disapproves of Anuloma marriages (M. III. 43. Y. I. III. 56-57). In this way if we take up the different movements that led to the introduction of early marriages, we may come to some definite solution as to the question when the custom set in.

APPENDIX :— MANTRAS USED IN THE NINE RITES AND THEIR SOURCES

No.	Mantra	Vedass & other sources	MP., MB. & Gr. S.
1	अग्न आयूंषि	RV. IX. 66. 19.	
2	अग्निना रयिम्	RV. I. 1. 3.	
3	अग्निरायुष्मान्	TS. II. 3. 10.3.	
4	अग्निरेतु प्रथमः	cf. RV. X. 85. 25.	
5	अग्निस्तुविश्रवस्तमम्	,, V. 25. 5.	
6	अग्ने प्रायश्चित्ते०		**MP. I. 10. 3.**
7	अग्नेरायुरसि	KS. XI.7.	
8	अग्ने-वायो-सूर्य-चन्द्रप्रायश्चित्तयो		**GG. II. 2. 4.**
9	अग्नेष्ट्वा तेजसा		**MG. I. 10. 4.**
10	अग्नेस्त्वा तेजसा		**BhG. I. 25.**
11	अङ्गादङ्गाद्–आत्मा वै	Bṛh. Up. VI. 4. 26.	
12	अङ्गादङ्गाद्–वेदो वै		**MP. II. 14 3.**
13	त्वं सोममहे भग	RV. I. 91. 7.	
14	अन्तर्वत्नी पुमांसम्	KS. II. 12. 7.	
15	अदितिः केशान् वपतु		**MP. II. 1. 1.**
16	अद्भ्यः संभृतः	TA. III. 13.	
17	अनाभिशस्तिश्च		**BhG. I. 28.**
18	अन्नपते अन्नस्य नो	TS. IV. 2. 3. 1.	
19	अन्नात्परिस्रुत		**MG. I. 20.**
20	अपश्यं त्वा मनसा चेकितानम्	RV. X. 183. 1.	
21	अपश्यं त्वा मनसा दीध्यानम्	cf. RV. X. 183. 2.	
22	अभिक्रन्दं वीळयस्व		**S'G. I. 19. 11.**
23	अभि त्वा पञ्चशाखेन		**HG. I. 24. 3.**
24	अभिष्ट्वा अहं दशभिः		**,, II. 1. 2. 5.**

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S.
25	अभ्यावर्तस्व	KS. XVI. 14.	
26	अमूहम् अस्मि सा त्वम्	TB. III. 7. 1. 9.	
27	अमोचि यक्षात्	TB. II. 5. 6. 1.	
28	अयं ऊर्जावतो वृक्ष		MB. I. 5. 1.
29	अयं कुमारो जरां धयतु		MP. II. 13. 2.
30	अयमगात् सविता	AV. VI. 68. 1.	
31	अर्यमणं नु देवम्		MP. I. 3. 7. MB. I. 2. 3.
32	अश्मा भव	cf. Bṛh. Up. VI. 4. 26	MP. II. 12. 1.
33	अश्विनोः प्राण	KS. II. 7.	
34	अस्मिन्नहं सहस्रम्		MP. II. 2. 32.
35	अस्मे देवासो वपुषे	TS. III. 2. 8.	
36	अस्मे प्रयन्धि	RV. III. 36. 10.	
37	अहमस्मि प्रथमजा ऋतस्य	TB. II. 8. 8.	
38	अहं गर्भमदधाम्	cf. RV. X. 183. 3.	MP. I. 11. 9.
39	अहं प्रजामजनयम्		VG. 18.
40	अह्ने त्वा परिददामि		JG. 1. 8.
41	अंहोमुचम्	RV. kh. V. 51.2.	
42	आ ते गर्भो योनिमेतु	cf. AV. III. 23. 2.	MP. I. 12. 9.
43	आदित्यं गर्भम्	TS. IV. 2. 10. 1.	
44	आदित्यः शुक्र उदगात्	MS. IV. 14. 14.	
45	आ धत्त पितरो गर्भम्	VS. II. 33.	
46	आ नः प्रजां जनयतु	cf. RV. X. 85. 43.	MP. I. 11. 5.
47	आप उन्दन्तु जीवसे	TS. 1. 2. 1.1.	
48	आपस्सुप्तेषु जाग्रत	M. P. II. 13. 6.	
49	आ प्यायस्वम्	RV. I. 91. 16.	

No. Mantras	Vedas & other sources	MP., MB. & Gr. S.
50 आयन्तु नः	VS. XIX. 58.	
51 आयुर्दा देव	KS. II. 13.	
52 आयुष्मान् दीर्घायुरस्तु		S'G. I. 28. 15.
53 आयुष्टेऽस्य		,,
54 आयुर्धय जरां भव		KG. XXXIV.6
55 आरोह पृष्ठं विषहस्व शत्रून्	TB. II. 7. 17.	
56 आरोहोरूप वर्हस्व	AV. XIV. 2. 39.	
57 आर्द्र दानवः		KG. XL. 10.
58 आर्द्रयारण्या		MP. I. 11. 8.
59 इडासि मैत्रावरुणी	Bṛh. Up. IV.4. 27.	
60 इदमन्नमयं रसम्		JG. I. 8.
61 इन्द्र क्षेत्रम्	KS. VIII. 16.	
62 इन्द्र श्रेष्ठानि द्रविणानि	RV. II. 21. 6.	
63 इन्द्रस्य प्राण	KS. II. 7.	
64 इन्द्राणी चक्रे		KG. XXXI. 2.
65 इमं अग्न	KS. II. 7.	
66 इममग्न आयुषे	TS. II. 3. 10. 3.	MP. II. 4. 2.
67 इमं मे वरुण	RV. I. 25. 19.	
68 इमं स्तनम्	TS. V. 5. 10.	
69 इयं आशा		MB. I. 5. 8.
70 इषं पिन्व ऊर्जं पिन्व		MG. I. 17. 7.
71 उक्थ उक्थे	TS. 1. 4. 46. 1-2.	MP. II. 2.
72 उदीर्ष्वात	RV. X. 85. 21.	
73 उदु त्यं जातवेदसम्		MG. I. 19. 4.
74 उप्त्वाय केशान्		,, I. 1. 8.
75 उष्णेन वा उदकेन	cf. AV. VI. 68. 1.	,, II. 1. 1.

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S.
76	ऋचा प्राणिहि		SG. I. 24.
77	एतं प्राणं अपानिहि		BhG. I. 20.
78	ओषधे त्रायस्व एनम्	TS. I. 2. 1.	
79	कतमस्मै स्वाहा		KG.XXXIV.4.
80	कोऽसि कतमोऽसि		MB. I. 5. 14.
81	कया तच्छृण्वे	KS. XXI. 13.	
82	कयानश्चित्र	KS. XXXIX. 12.	
83	करद्		MG. I. 14. 17.
84	करोमि ते प्राजापत्यम्	cf. AV. III. 23. 3	
85	कस्त्वा सत्य:		KG. XXXVI.1
86	कस्मै स्वाहा		,, XXXIV. 4.
87	काम प्रमृध्यतां मह्यम्		MP. 1. 13. 4.
88	काय स्वाहा		KG XXXIV4.
89	किं पश्यसि पुत्रांश्च पशूंश्च		BhG. I. 21.
90	किं पश्यसि प्रजाम्		GG. 11. 7. 6.
91	किं पश्यसि प्रजां पशून्		JG. I. 7
92	किं पिबासि किं पिबासि पुंसवनम्		AG. I. 13. 3.
93	क्षेत्रियै त्वा	TB. II. 5.6. 1-3.	AP. II. 12. 6.
94	गन्धर्व प्रायश्चित्ति		PG. I. 11.
95	गन्धर्वस्य विश्वावसोर्		SG. I. 19. 2.
96	गर्भं धेहि सिनीवाली	RV. X. 18.	MP. I. 12. 2.
97	गर्भोसि ओषधीनाम्	TS. IV. 2. 3.	
98	घृतप्रतीक	,, I. 3. 14. 4.	
99	चक्रवाकं संवननम्		HG. I. 24. 6.
100	चन्द्र प्रायश्चित्ति		GG. II. 5. 3.
101	चित्तं च चित्तिश्च	cf. TS. III. 4.4.1.	MP. I. 10. 9.
102	चित्रं देवानाम्		KG.XXXVII 1

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S.
103	जननी		MG. I. 14. 18.
104	जय आहुतय:		
105	जय अभ्यातान् राष्ट्रभृत्		
106	ज्योक् सूर्यं दृशे	TM. II. 5.	
107	तच्चक्षुः	cf. RV. VII. 6. 16. TA. IV. 42.5. (32).	
108	तत्त्वा यामि	RV. I. 24. 2.	
109	तन्नस्तुरीयम्	RV. III. 4. 9.	
110	नन्नो महस्व		KG. XXXII.2.
111	तरणिर्विश्वदर्शन	KS. X. 13.	
112	तेजोऽसि स्वधिष्टे पिता	AV. VII. 39. 4.	
113	त्र्यायुषं जमदग्नेः	cf. V. 28. 7.	MP. II. 7. 2.
114	त्वन्नोऽग्ने	RV. IV. 1. 4.	
115	त्वमग्ने अयासि	TB. II. 4. 1. 9.	
116	त्वमर्यमा	cf. RV. V. 3. 2.	
117	त्वयि मेधां त्वयि प्रजाम्		MP. II. 12. 3-5
118	त्वं पूषन् छिवतम्	cf. RV. X. 85. 37.	MP. II. 11. 6.
119	त्वे सुपुत्र	TS. I. 4. 46. 1-2.	
120	दिवस्परिस्तम्	cf RV. X. 45.	MP. II. 11. 21.
121	दिवो रुक्म	KS. X. 13.	
122	देवश्चरे तानि प्रवपे	TS. I. 2. 1. 1.	
123	देवा आयुष्मन्तः	KS. XI. 7.	
124	देवी वाचमजनयन्त	RV. VIII. 100. 11	
125	द्यौस्ते पृष्ठम्		MP. I. 4. 10.
126	द्रष्ट्रे नम	KS. XXXVI. 12.	
127	धाता ददातु दाशुषे	TS. III. 3. 11. 2-3.	MP. II. 11. 4.

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S.
128	धाता ददातु दाशुषे प्राचीं जीवातुम्	AV. VII. 17.2.	
129	धाता ददातु नो रयिमीशे	TS. III.3. 11. 2-3.	MP. II. 11. 1
130	धाता ददातु नो रयिं प्राचीम्	,, ,,	
131	धाता प्रजानां उत राय ईशे	,, III. 3. 2. 1.	MP. II. 11. 5.
132	प्रजाया	,, III. 3. 11.2-3.	MP. II. 11. 2.
133	धारयतु प्रजापतिः		JG. I. 11.
134	नम आव्याधिनीभ्यः	TS. IV. 5. 4.	
135	नमस्तेऽस्तु भगवन्	MS. II. 2. 9.	
136	नमो हिरण्यबाहवे	TS. IV. 5. 2.	
137	नवो नव	KS. X. 12.	
138	नर्ते ब्रह्मणः	TS. II. 7. 17.	
139	नह्यसामुष्य		KG. XXXVI.1
140	नामयति न रुदति		MP. II. 13. 5.
141	नीललोहितं भवति	cf. RV. X. 85. 28.	KG. XXXI. 4.
142	नेजमेष परापत	RV. khila.XXX.1.	
143	पतिवती ह्येषा	RV. X 85. 22.	
144	पशूनां त्वा		cf MB. I.5.19.
145	पवमानेन त्वा	KS. XXXVI. 7.	
146	पिशङ्गरूपः	RV. II. 3. 9.	
147	पुत्रिणे मा कुमारिणा	cf. RV.VIII 31.8.	MP. I. 11. 10.
148	पुनः पत्नीमग्निरदात्	cf. ,, X. 85.39.	
149	पुमानग्निः पुमानिन्द्रः		MB. I. 4. 9.
150	पुमांसं पुत्रं जनयतु		SG. I. 19. 7.
151	पुमांसौ मित्रावरुणौ		MB. I. 4. 8.
152	पुमांस्ते पुत्रो नारि	cf AV. III.23.3-4.	MP. I. I. 13. 2
153	पुरुषसूक्त	RV. X. 90.	
154	पुंसवनमसि		MP. II. 11. 14.

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S.
155	पुंसवनमसि अमुष्याः		BhG. 1. 22.
156	पुंसि वै पुरुषो रतः		SG. I. 19. 8.
157	पूषणं नु देवम्		MB. I.2. 4.
158	पूषा भगं सविता मे ददातु		PG. I. 11.
159	प्रजापतये स्वाहा		KG.XXXIV4.
160	प्रजापतिर्गर्भंदधात्		SG. I. 19. 9.
161	प्रजापतिः पुरुषः परमेष्ठी		JG. I. 5.
162	प्रजापते नन्वं मे जुषस्व	TM. I. 11.	MP. I. 11. 4.
163	प्रजापते नहि त्वद्	RV.X.121. 19.	MP. II. 22. 19.
164	प्रजापते प्रायश्चित्ते		MP. I. 10. 9.
165	प्रजां मे नयं पाहि	MS. I 5. 14.	
166	प्र तद्विष्णुः	KS. II. 10.	
167	प्र ते ददामि		AG. I. 15. 1
168	प्र ते यच्छामि		SG. I. 2. 4.
169	प्र स मित्र	KS. XXIII. 12.	
170	प्रसवश्चोपयमाश्च	cf. MS. III. 12.12.	P.I I. 10. 7.
171	प्रागुदीदार्नाम्		PG. I. 13.
172	प्राणाय त्वा अपानाय त्वा		JG. I. 7.
173	प्राणेनान्नमशीय स्वाहा		PG. I. 19. 4.
174	प्राणे रेतो दधामि		SG. I. 19.
175	प्राणैस्ते प्राणान् संदधामि		PG. I. 11.
176	प्राणो रक्षति विश्वमेजत्	TB. II. 5. 1.	
177	बलं ते बहुवो	TB. II. 7. 17.	
178	बृहद्		MG. I. 14. 19.
179	ब्रह्मा गर्भं दधातु		PG. I. 11.
180	भग प्रणेतर	cf. RV. VII. 41.3	MP. I. 14. 5.

No.	Mantras	Vedas & other sources	MP., MB. & Gr.'S.
181	भसद्		KS. XXX. 6.
182	भुवो यस्त्वयि जुहोमि		HG. I. 24. 2.
183	भुवस्ते ददामि		MG. I. 17. 7.
184	भूयो जाता		KS.XXXVIII.2
185	भूर्ऋग्वेदम्		S'G. I. 24. 10.
186	भूर्ऋचस्त्वयि		HG. II. 3. 9.
187	भूर्भुवस्सुवः		HG. II. 3. 9.
188	भूरपां त्वा ओषधीनां रसम्		MP.II.14.1-14
189	भूः प्रजापतिना		HG. I. 24. 2.
190	भूर्भगं त्वयि जुहोमि		HG. I. 24. 2.
191	भूर्भुवस्सुवः प्रजापत		BhG. I. 21.
192	भूस्त्वयि दधामि		HG. II.1. 5.3.
193	भूर्भुवस्सुवस्त्वयि		BhG. I. 24.
194	भूर्भुवस्सुवस्त्विषिं त्वयि		HG. I. 24. 2.
195	मक्षू धाता		KS.XXX VIII. 2.
196	मधुश्च माधवश्च	cf. TS.I.4. 14.	MP. I. 10. 8.
197	मधु वाता ऋतायते	RV. I. 90. 6.8.	
198	मधु हे मध्व इदं मधु	cf. TS. VII.5.10.1.	HG. I. 24. 6.
199	मयि प्राणांस्त्वयि	Brh. Up. VI. 4.23.	
200	महश्चदभ्र एनसो अभीक	RV.IV. 12.5.	
201	मा च्छिदो मृत्यो मा वधीः	TA.III. 15.	
202	मा ते केशाननुगात्	TB. II. 7. 17.	
203	मा ते पुत्रं रक्षो वधीत		MP. II. 13. 1.
204	मामनुवृत्ता मा सह		HG. I. 24. 5.
205	मित्रो जनान्	KS. XXV.19.	

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S.
206	मेधां ते देवः सविता	cf. RV.khila. XXIX.2.	MP. II. 12. 2.
207	मेधां ते मित्रावरुणौ		MB. I. 5. 9.
208	यत्ते सुसीमे हृदयं दिवि		MP. II. 13. 4.
209	यत्ते सुसीमे हृदयं हितम्		AG. 1. 13. 7.
210	यथा भूमिरग्निगर्भा	cf.Brh.Up.VI.4.21.	MP. I. 12. 5.
211	यत्क्षुरेण मर्चयता	cf.AV.VIII.2.17.	MP. II.1.7.
212	यथादित्यम्		KS.XXXIII.5
213	यद्विधिते पुरुषत्राय	RV. IV. 12. 4.	
214	यथा ज्योक् सुमनः		HG. II. 6. 11.
215	यथेयं पृथिवी मही	cf. RV. khila. XXX. 2.	MP. I. 12. 4.
216	यदसर्प	KS. XI. 1.	
217	यद् ऋषीणां त्र्यायुषे		BhG. I. 28.
218	यदस्य कर्मणो	Brh. Up.VI.4.25.	
219	यदेदेतम्		MG. I. 19. 3.
220	यद्भूमेर्हृदयम्		MP. II. 13. 3.
221	यवासि सौमि सोमाय त्वा		GG. 1I. 6.
222	यं सीमन्त		KG.XXXI. 2.
223	यवोऽसि यवयास्मद्	TS. I. 3. 1.	
224	यस्ते स्तनश्शशयो	RV. 1. 164. 49.	
225	यस्त्वा हृदा कीरिणा	RV. V. 4. 10.	MP. II. 11. 5.
226	यस्मै त्वं सुकृते	TS.I 4.46.1-2.	MP. II. 11. 6.
227	या ओषधयः	MS. II.7. 13.	
228	या जाता ओषधयः	TS. IV. 2. 6.	
229	या तिरश्चीः		MB. I. 5. 6.
230	या देवीश्चतस्रः	TB.II.5.6.1-3.	MP. II. 12. 8.

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S.
231	यानि प्रभूणि वीर्याणि		HG. I. 25. 1.
232	यानि भद्राणि बीजानि		MP. I. 13. 3.
233	यास्ते राके	RV. II. 32. 3.	MP. II. 11.11.
234	ये केशिनः	TB. II.7. 17.	
235	येन तत् प्रजापतिः		JG. I. 11.
236	येन धाता बृहस्पतेः		MP. II. 4.6.
237	येन पूषा		MB. I. 6. 7.
238	येन भूयश्चरात्ययम्		MP.II.1.5.
239	येनादिते :		MB. I. 5. 1.
240	येनावपत् सविता	TB.II. 7. 17.2.	MP. II. 1. 3.
241	यो वश्यायां गर्भो		HG. I.25.1.
242	यौगंधीः		MP. II. 11.12.
243	यौ ते माता	AV. VIII. 6. 1.	
244	राकाहम्	RV. II. 32. 4.	MP. II. 11.10.
245	राकाह सुहवाम्	RV. II. 32. 4.	
246	रेतो मूत्रम्	VS. XIX. 76.	
247	वरुणं नु देवम्		SG. I. 18. 3.
248	वाग् वाग्	Brh.Up.VI.4.25.	
9	वाग्देवी मनसा संविदाना		SG. I. 24. 10.
50	वाजो नो अद्यौ	VS. XVIII. 33.	
251	वायो प्रायश्चितिरसि		MP. I. 10. 4.
252	विपश्चित्पुच्छमभरत्		MB. I. 5. 7.
253	विरूपाक्षेण		JG. I.11.
254	विष्णुर्योनिं कल्पयतु	RV. X. 184.	MP. I. 12. 1.
255	विष्णोर्दंष्ट्रोऽसि		MB. I. 6. 4.
256	विष्णोः श्रेष्ठेन रूपेण	cf.RV. khila. XXX. 3.	MP. I. 12. 6.

No.	Mantras	Vedass & other source	MP., MB. & Gr. S.
257	विश्वा उत त्वया	RV. II. 7. 3.	
258	विश्वे देवा नो अद्य	TS. II. 4. 14.	
259	वीतिहोत्र	cf.RV.VIII.31.9.	MB. I.11. 11.
260	वृषासि		HG. II.1.2.4.
261	वेद ते भूमिर्हृदयम्		BhG. I. 25.
262	व्यस्य योनिं प्रति		MP. I. 12.8.
263	शं तेऽग्निः सहाभिः		MP. I. 12. 7.
264	शिवो नाम		PG. 11. 1. 11.
265	शिवौ ते स्ताम्	RV. VIII. 2. 18.	
266	शीतेन वा उदकेन		VG. IV.
267	स त्वं नो अग्ने	RV. IV. 1. 5.	
268	सं ते मनसा मन		BhG. I 20.
269	सदस्पतिमद्भुतम्	RV. I. 18. 6.	
270	सद्यश्च कामानाय	TA. III. 3. 15.	
271	सं ते पयांसि	KS. XVI. 14.	
272	तत्सवितु	RV. III. 62. 10.	
273	संप्रत्यध्वं ऋतावरी		SG. I. 28. 8.
274	संभवद् गर्भं धेहि		KhG. I. 4. 16.
275	समञ्जन्तु विश्वे देवाः	cf. RV. X. 85.47.	MP. I. 11. 3.
276	समिद्धाग्निर्वनवत्	RV. V. 37. 2.	
277	सर्वा बृहस्पतिः सविता		KG. XXXX. 10.
278	संवत्सरस्य प्रतिमाम्	KS. XL. 2.	
279	सं नाम्नः सं हृदयानि		HG. I 24. 4.
280	सवित्रा प्रसूता	VSK. III. 9. 5.	
281	सीदत्वं मातुरस्या उपस्थे	VS. XII. 15.	
282	सुपर्णोऽसि	VS. XII. 4.	

No.	Mantras	Vedas & other sources	MP., MB. & Gr. S
283	सुवः श्रियं त्वयि		HG. I. 24. 2.
284	सूर्य प्रायश्चित्तिरसि		MP. I. 10. 5.
285	सूर्य ऋतं तमसो		MP.II. 12.16.
286	सोम एव नो राजा		MG.II.11. 13.
287	सोमस्य त्वा		VG. II.
288	सोमो नो राजा		AG. I. 14. 7.
289	स्योना पृथिवी भव	RV. I. 22. 15.	
290	स्वधिते मैनम्	TS. I. 2. 1. 1.	MP. I. 6. 6.
291	स्वस्तये वायुमुप	RV. IV. 3. 7.	
292	स्वस्त्ययनं तार्क्ष्यम्	RV. khila. V.21.1.	
293	स्वस्ति न इंद्र	TA. I. 1.	
294	स्वस्ति नो मिमीताम्	RV. IV. 3. 7.	
295	स्वस्ति पंथानम्	Rv. IV. 3. 7.	
296	स्वस्ति मित्रावरुणा	RV. IV. 3. 7.	
297	हन्त		PG. I.19. 6.
298	हरिं हरयन्तम्	TA. III. 15.	
299	हंसः शुचिषत्	RV. IV. 40. 5.	
300	हिरण्यगर्भः	TS. IV. 1. 6.	
301	हिरण्ययी अरणी यम्	RV. X. 184.	MP.I. 12.3P.
302	दधिक्राव्णः		MG. I. 22. 3.
303	मम व्रते		AG. I. 21. 7.
304	ममेवान्वेतु		VG. V. 21.
305	देव सवितर्		AG. I. 20. 6.
306	युवा सुवासाः	RV. III. 8. 4.	

TEXTS

which describe the nine rites discussed

in the thesis.

I. Caturthīkarman or Garbhādhāna.

AC. (I. 10-14.) ; SG. (I. 18-19.) ; KG. (I. 18-19.)
BG. (I. 6-7.) ; BhG. (I. 19-20.) ; ApG. (III. 6. 8-13.)
HG. (I. 23. 10-25. 4.) ; PG. (I. 11 & 11. 4.)
MG. (I. 14. 14) ; KaG (XXVIII. 4-XXX.) ; VG.(XVIII.)
GG. (II. 5.) ; KhG. (I. 4. 12.) ; JG. (I. 22.)

II. Puṁsavana.

AG. (I. 13.) ; SG. (I. 20.) ; KG. (I. 20.)
BG. (I. 19;) ; BhG. (I. 22.) ; ApG. (IV. 14.9-42.)
HG. (II. 2.) ; PG. (I. 16.)
MG. (I. 16.) ; KaG. (XXXII.) ; VG. (XIX.)
GG. (II. 6.) ; KhG. (II. 2. 17-23.) ; JG. (I. 5.)

III. Sīmantonnayana.

AG. (I. 14.) ; SG. (I. 22.) ; KG. (I. 22.)
BG. (I. 10.) ; BhG. (I. 21.) ; ApG. (IV. 14. 1-8.)
HG. (II. 1.) ; PG. (I, 17.) ; GG. (II. 7.) ; KhG. (III. 2. 24-28.)
MG. (I. 15.) ; KaG. (XXX.) ; VG. (XVI.) ; JG. (I 7.)

IV. Jātakarman.

AG. (I. 15. 1-3) ; SG. (I. 24.) ; KG. (I. 24.)
BG. (II. 1. 1-21.) ; BhG. (I. 24-25.) ; ApG. (IV.15.1-7)
HG. (II. 3-4.) ; PG. (I. 18.)
MG. (I. 17.) ; KaG. (XXXIV.) ; VG. (1.)
GG.(II. 27.) ; KhG. (II. 2. 29-35.) ; JG. (1. 18.)

V. *Nāmakaraṇa.*

AG. (I. 15. 4–10.) ; SG. (I. 25.) ; KG. (I. 25.)
BG. (II. I. 22.) ; BhG. (I. 26.) ; ApG. (VI. 15.8-11.)
MG. (I. 18.) ; KaG. (XXXV. 36.) ; VG, (II. 2.)
GG. (II. 8.); KhG. (II. 3. 15.) ; JG. (I. 9.)

VI. *Niṣkramaṇa.*

BG. (II. 2.) ; PG. (I. 22.) ; MG. (I. 19.)
KaG. (XXXVII. 38.); GG. (II. 8.) ; KhG. (II. 3. 1-5.)

VII. *Annaprāśana.*

AG. (I. 16.) ; SG. (I. 27.) ; KG. (I. 27.)
BG. (II. 3.) ; BhG. (I. 27.) ; ApG. (VI. 16. 1-2.)
HG. (II. 5.) ; PG. (I. 24.)
MG. (I. 20. ; KaG. (XXXIX.) ; VG. (III.)
GG. —— KaG. (III. 2. 35.) ; JG. (I. 10.)

VIII. *Caula.*

AG. (I. 15.) ; SG. (I. 28.) ; KG. (I. 28.)
BG. (II. 4.) ; BhG. (I. 28.) ; ApG. (VI. 16. 3-11.)
MG. (I. 21.) ; KaG. (XXXX.) ; VG. (IV.)
HG. (II. 6.) ; PG. (II. 1.)
GG. (II. 9.) ; KhG. (II. 3. 16-33.) ; JG. (I. 11.)

IX. *Upanayana.*

AG. (I. 19–22.) ; SG. (II. 1-6.) : KG. (II. 1–6.)
BG. (II. 5.) ; BhG. (I. 1–10.) ; ApG. (IV. 10. 1-11.26.)
HG. (I. 1-7.) ; PG. (II. 3. 6.)
MG. (I. 22.) ; KaG. (XXXXI.) ; VG. (V.)
GG. (II. 10.) ; KhG. (II. 4.) ; JG. (I. 12.)

BIBLIOGRAPHY.

Reference Books.

1. Mantra-pātha, —ed. by Winternitz. Oxford. 1897.
2. Mantra-brāhmaṇa, —ed. by „ „
3. Manu-smṛti, —ed. by J. Jolly, London. 1887. Trübner's Oriental Series.
4. Yājñavalkya Smṛti, —ed. by W.L. Pansikar, third ed., Nirṇaya Sāgara Press, Bombay, 1925.
5. Indo-germanische Gebraüche beim Haarschneiden,- sonder-abdruck aus Analecta Graecirensia, Festschrift zum, 42. Philologentage in Wien, 1893, by J. Kirste.
6. Kalyan' a Shat'anku. or the Marriage Ceremonies of the Hindus of South India, by the Rev. J. F. Kearns, Madras, Higginbotham & Co. 1868.
7. The Navaojote Ceremony of the Parsees, by. Jivanji Jamshedji Modi, 2nd edition, Bombay, 1914.
8. Some Atharvanic Portions in the Gṛhya-Sūtras, by B. C. Lele, Kurt Schroeder, Verlag, Bonn, 1927.
9. Die altindischen Personennamen, von Alfons Hilka (Indische Forschungen. von Alfred Hillebrandt), Verlag von M. & H. Marcus, Breslau 1910.
10. Das Kind bei den Juden, M. Winternitz (Am Ur-Quell. Monatsschrift fur Volkskunde. II. Band. 1 & 2 Heft, hrsg. von Friedrich S. Krauss).
11. Saṃskāra-vidhiḥ, by Dayananda-Sarasvati-swami, Ajamer, Saṃvat 1986.
12. The Effects of Child Marriages, (Essays on the Elevation of Women, Pamphlet No. 3.) by C. V. Vaidya, Madras, 1900.

13. Brahmaṇa-kanyā-vivāha-vicāra, by a Svadesha-hitecchu, Induprakasa Press, Bombay, 1864.

14. Ueber die indische Jünglingsweihe. von. J. Jolly. Sonderabdruck ausdem "Jahrbuch der International. alen Vereinigung für vergleichende Rechtswissenschaft und Volkswirtsschaftslehre zu Berlin. Band. II. Verlag von Hermann Bahr's Buchhandlung (K. Hoffmann) in Berlin.

15. Smṛti-candrikā, ed. by L. Srinivasacarya. Government Oriental Library Series. Biblotheca Sanskri. No. 43, Mysore, 1914.

16. A History of Indian Literature, by M. Winternitz, Vol. I, translated by Mrs. S. Ketkar, Univer-versity of Calcutta, 1927.

17. Origins of Education among Primitive People, by W.D. Hambly, Macmillan & Co., London, 1926.

18. Vedic Index of Names and Subjects, by Macdonell and Keith.

19. Vedic Concordance, by Bloomfield.

20. History of Mediæval Hindu India, Vols. I, II. and III.

21. Sacred Books of the East Series, ed. Max Müller.

22. The Golden Bough, a Study in Magic and Religion, by J. G. Frazer, London.

23. Ṛgveda Mantras in Gṛhya Sūtras, by Edwin W.Fay.

24. Jātakarman by Spiejer.

25. Indische Fragmente, translated and written by MacCrindle.

26. Recht und Sitte, by J. Jolly, Strassburg. 1896. Grundriss des Indo-Aerischen Philologen, Band. II, Heft 8.

27. Ritual Literatur, by A. Hillebrandt. Grundriss der Indi-Aerischen Philologie, Band III, Heft 8.
28. Die Frau in den Indischen Religionen, by M. Winternitz.
29. Die Religion des Veda, by H. Oldenberg.
30. Das Alt-Indische Hochzeitsrituell nach dem Apastamba, by M. Winternitz.
31. Encyclopaedia of Religion and Ethics.
32. Encyclopaedia Brittanica.
33. The History of the Beginning of the Child Marriage, by R. G. Bhandarkar, in Zeitschrift der Deutchen Morgenlaendisvhen Geschellschaft. Vol. 47 P. 154.
34. Ghṛya-Saṁgraha by Gobhilaputra, ed. by M. Bloomfield. in the ZDMG, Vol. XXXV.
35. Saṁskāra-ratna-mālā. Anandās'rama series, Vol. XXXIX, books 1 & 2.
36. A Record of Buddhist Religion as practised in Indian and Malay, by I-tsing, by J. Takakusu.
37. On Yuan Chuang's travels in India, by Watters.
38. Dialogues of the Buddha, by Rhys Davids.
39. Prayoga-ratna, by V. L. Panasikar, Nirnayasagar Press, Bombay. 1915.
40. Saṃskāra-mīmāṁsā. by Kinjavadekar S'astri,
41. Kāma-Sūtra,
42. Bṛhadāraṇyaka Upaniṣad.
43. Harṣacarita.

BIBLIOGRAPHY OE THE GṚHYA-SŪTRAS

1. Ās'valāyana-Gṛhya-Sūtra....hrsg. von. A.F. Stenzler, Leipzig. 1864. (A.)

2. S'āṅkhāyana " " ...ed. by Weber. in IS., Bd. V, Leipzig. (S'.)

3. Kauṣītakī " " ...ed. by Ratha Gopāl Bhatta, Benares Sanskrit Series, No. 143, 1908. (K.)

4. Baudhāyana " " ...ed. by L. Srinivāsācārya, Govt. Oriental Library Series, Bibliotheca Sanskrita, No. 32, Mysore 1904. (B.)

5. Bhāradvāja " " ...ed. by H. G. W. Solomons,Leiden, 1913.(Bh.)

6. Āpstamba " " ...ed. by M. Winternitz, Vienna, 1897. (AP.)

7. The Gṛhya Sūtra of Hiraṇyakes'in. ...ed. by F. Kirste, Vienna, 1889. (H)

8. Mānava-Gṛhya-Sūtra ...ed. by Fr. Knauer. St. Petersberg. 1897. (M.).

9. Kāṭhaka " " ...ed. by Dr. Wilhelm Caland, Utrecht, 1925, (Ia.) (Kā.)

10. Vārāha " " ...ed. by R. S'āma S'āstrī, Gaikwad's Oriental Series, No. XVIII, Baroda, 1921. (V.)

11. Gobhila " " ...ed. by Fr. Knauer. Dorpat. U., Leipzig,1884. (G.)

12. Khādira " " ...ed. by H. Oldenberg, and, by L. Srinivaāsācārya, Govt. Oriental Library Series, Bibliotheca Sanskrita, No. 41, Mysore, 1913. (Kh)

13. Jaimini " " ...ed. by Willem Caland Lahore. 1922. (J.)

14. Pāraskara " " ...ed. by A. F. Stenzler, Leipzig, 1872. (P.)

15. Kus'ika Sūtra of the Atharvaveda ...ed. by M. Bloomfield, (Journal of the American Oriental Society, Vol. XIV. New Haven. 1889,) (Kau.)

16. S'āṅkhāyana Gṛhya-saṅgraha. ...ed. by Somanath Upadhyaya, Benares Sanskrit Series, No. 143, Benares. 1908.

INDEX

A

B

N

O

P

R

CORRIGENDA

On page,	line,	read	for
5	6	enjoins	enjoys
33	20	medical	medieval
48	12	arranges	arrange's
56	27	later	latter
60	5	Karma	Karman
64	28	त्रि:	त्रै:
67	4	Abhimantraṇa	Abhiman-traṇa
67	8	Hiraṇyakes'in	Hiraṇyakesin
91	15	Upaniṣads	Upanisads
93	14	Saṃskāras	Sūtras
100	6	of	oi
100	12	Nāmakaraṇa	Nāmakarṇa
140	14	antelope	antilope
165	13	sun	son
174	30	particular	paricular
190	22	for a	a for
203	4	अमोहम्	अमूहम्
206	25	देवीं वाच—	देवी वाच—

Page 206: read the lines 2 and 3 thus:

104	जयाहुतय:	TS. III. 4. 4.
105	अभ्यातान	TS. III. 4. 5-6.
105'	राष्ट्रभृत्	TS. III. 4. 7.



